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*To His: Honor*  
*A Greene Forest,*  
*or a naturall Historie,*  
**Wherein may bee**  
**scene first the most**

sufferaigne Vertues  
in all the whole kinde  
of Stones & Mettals:  
next of Plants, as of  
Herbes, Trees,  
& Shrubs,

Lastly of Brute Beastes, Fowles,  
Fishes, creeping Wormes &  
Serpents, and that Alphar-  
betically: so that a Table  
shall not neede.

Compiled by John Waplet, M.  
of Arts and student in Cambridge:  
entending hereby to not might  
especially be glorified: and  
the people furthered.

Anno. 1567.

Imprinted at London,  
by Henry Denham.

To the Right Honourable,  
Lord, Lord Thomas, Earle of Sus-  
sex, Viscont Fitzwalter Lorde of Egremont,  
and of Burnell, Knight of the most  
Noble order of the  
Garter,  
Justice of the Forrestes & Chales, from Trent  
Southward, and Captaine of the Gentlemen  
Pensioners, of the house of the,  
Queene our Soueraigne  
Ladie,

**B** Athyllus, he of  
Samos (moste  
honorable Lord)  
was one whiche  
the Poet Anacreon  
sang alwayes of, minding  
him in euery song for a certaine  
concept of worthinesse which he  
thought was in him : Likewise  
Ligurinus was alwayes one at  
A.ij. the

The Epistle

the ende of Horace his pen and mouth. And as a report goeth (and many Romaine Histories shew the same) Numa & Seruius are by Poets commended, vp to the Orbes of the Firmament or Skie : where they saye they liue as they list: whose bread is Nectar, and drink Ambrosia, a sugred and confect kinde of Wine, which is serued oute in a faire Goblet or Cuppe by a faire waiting Boy named Ganimedes. These Poets figured hereby (most Honorable Lord) that any of the nine Muses, whatso-  
euer

Dedicatorie.

euer kinde of Harpe they vsed, it should be strung and tuned so that it mought reach to Diatesferon, the onely note of Noble mens commendation. And so doe I gather, it is best vsed. Thereupon nowe wishe that although Anacreon be gone, I had yet his Harpe: for then would I now set and tune it many Notes higher than euer could be in the prayse of Bathyllus, or Horace in the testimonie of Ligurius: For I would vse it to recognize and register the memoriall of Yours such absolute Vertues. But sith  
A.ij. this

The Epistle

*this Harpe is denied me: and the  
verie Instrument which I nowe  
sound of, is not as I would it were,  
my intent notwithstanding and  
not my possibilitie is to be consi-  
dered. Yet rather then I should  
haue shewed nothing at al of bet-  
ter testomonie of my good will to-  
wards your Honor, this shall suf-  
fise me (vntill hereafter I may do  
better) to vse so simple a sound.  
And if so be I could worthilye cō-  
mende you (as those Poets did  
Numa and Seruius) to highe  
Olympus: you should surely by  
such our meanes come by some of  
their*

Dedicatorie.

*their Iuncketts that they haue:  
But this would I rather be done,  
by message had to and fro from  
these (which way Hercules v-  
sed with Hyla Thiodamant  
his Sonne: Apollo with Hya-  
cinth: Diana with Hyppoli-  
tus:) then that you enioying the  
presence of those, our Countrie  
should lacke you, such hir orna-  
ment and beautifying. Therfore  
for their better remembrance of  
you, I will do so much at the least  
as to signifie vnto them your cog-  
nifance the faire bright Starre:  
which besides that, bath his hid  
A.iiij. signi-*



The Epistle

signification. But to leaue these:  
and although Typhis and Iason be bolde: yet I hope (moste Honourable Lorde) I haue not theirs, but Vatienus his face. Whose simple Treatise of mine, when I was excited to bestow it of your Lordship, I straight wayes gathered with my selfe that you were not Licinius the Emperour which was malicious toward the learned: neither yet Britanion, an vtter enimie to the mother Science, and hir daughter Discipline: neyther yet Valentinian: but rather contrariwise

Dedicatorie.

wise Iulius Cæsar, excelling both in Martiall prowesse, and also serious after the inquisition of good Discipline: or else Iulianus: or Marcus Aurelius. Which small gift of mine, if your Lordshippe take in good worth: I shall be encouraged after a while to enrich these: and to attempt muche greater and better hereafter, so soone as I shall attain to a little more ripenesse. And thus ceasing to trouble your Lordshippe any more I make an end: desiring G O D to blesse you in all his giftes, both ghostly

The Epistle  
*ghostly and bodily: and to con-  
 tinue you in long life and true  
 Honour, to his glory: the helpe  
 and assistance of others:  
 and your owne, and  
 endlesse comfort.  
 Amen.*

*Your Honors humble Orator,  
 John Maplet.*



## The Preface to the Reader.



Whatsoever things (sayth  
 Cardane) are of Natures  
 tempering and dighting, ei-  
 ther in the earth his closet  
 or entraples, or within the  
 water (being all boide of se-  
 ling and mouing) may well  
 bee deuided and sorted into  
 these foure kinds: Earthes  
 Liquors or Juices, Sto-  
 nes, Mettalles. Earthes,  
 saith Dioscorides in his fift booke (as also the same  
 Authoz aboue saide) haue their difference eyther in  
 colour, in smell, in sauour, or else otherwise in other  
 their vse & purposes. Proper or pertinent to earths  
 are many & sundrie kinds and sorts, as those which  
 either are in house with them, and fare as they  
 fare, as Sande, which Plinio nameth the lightest  
 earth, as others: or those which are neuer absent  
 from the earth but are intermedled with the water,  
 as Alume, which of some is called the earth his salt,  
 as salt it selfe and such like. In earthes are diuers  
 dispositions and farre diuers effects (which thing  
 Dioscorides pursueth abundantly) there are also  
 reckned diuers names of diuers kinds: as that of  
 Eretria a famous Citie in the Ile of Eubea, hath  
 his sett and disposition of colour and shew ashie like,  
 and is in his kinde in operation a soze binder, besides  
 this marueilously colde. And that that is plentifull  
 in Chium in Eubea also (for there is of this name  
 besides this, two more, one a Citie of Caria, and an-  
 other in Rhodes by Criopia) in effect and working  
 is

### The Preface.

is farre otherwise, which being applied or used in medicine, drieth by and burneth. The like dissent is in porcions of ground with diuers Inhabitants of opposite quarters & Climates, which by common name they call earthes, as in Samia is a most tough earth like to that natural Lim which is called Bitumen. But let vs come to Wrimstone which is father of Metals: as Mercurie or Quicksilver their Mother. Wrimstone saith Harmolaus in Greeke is called Cheion. Iudoze will haue it called Sulphur, for that it soone renneth on fire. It groweth (as they both agree) in the ples of Aeolia betweene Sicilie & Italie: that is best that groweth in Melus a towne of Thessalie which Micius the Athenien captaine, wanne by famishing the inhabitaunts: further, it groweth within the Hilles of Neopolitane, companions of those which be called Leucogei. Harmolaus saith, that there be foure kindes heareof. The first which is called Apuron liue Blume, & this is solide and most massey: almost on clottes, which kind only Philosophical use. The second which is called Boli a lumpe like mettall. The third is called Egula used commonly of Fullers to make their wull and yarne whight. The fourth which is called Cauton which they use in the wicke of Lampes of Oyle & Candelis. Thus much of this.

Quicksilver in Greeke is called υδργυρος, it is as Cardane saith, a certaine water made thick not by heate, because it is not hardened, neither by colde, for then should it be eyther in the stone his kinde or else in the mettals: but with most thinne and pure yearthly parte. whereby it cometh to passe, that it is so heauie, so cold, so bright and cleare, so liquide or renning. It is rather mingled or tempered after a certaine sorte, & that his owne, then congeled or compounded, for as much as it is both liquide and fluxible. The reason he sheweth why this kinde, (as is also the water) are in figure round: for that they refuse

in

### The Preface.

in their fellowship brought or any mixture of yearth. It sercheth & seeketh to the very bottom of ech thing. It is for his rawe mixture, of some called metal Inconcret. And as it is with yse which dissolueth, then when it vanissheth away, and doth not vanish till it be dissolved: in like sorte doth this (but more principally, all metalles) which doe endure well till that they be molten. Dioscorides saith, that this Quicksilver is most found in silver quarries or mines: & is then found when silver is digged by: some will haue it founde in Mines by it selfe. It is best of all preserved and kept in those vessels that be of Glasse, of Leade, or of Tin and Silver. All other matter of whatsoeuer kinde it is of, it eateth through & sloweth forth. It is a deadly drinke ouerlading & breaking in sunder the inwarde partes with his waight, in remedie whereof many haue taken forthwith wine and wormewood, and haue bene holpen.

But now to the second part of our first & former deuision. Liqueors or Juices be Oyles, wines, and whatsoeuer else is watric or of water & aire. They be called Liqueors, for eyther being actually moistened, or else by powre & possibilitie. But now let vs speake somewhat ingenerallie (as we haue of the other two) of stones, which supplied in our first deuision, the third cometh. Of Stones some be more base and common: other some more Precious and rare: but the common Stone hath his name and vocable (if I may so say) hurtfoote, for that it is in mouing from place to place & iourneying the footes pain and griefe. The common stone hath almost infinit kinds which offer themselves euerie where, and therefore to speake of them particularly, or in seuerall sort, it were both tedious and without delight: we mought therefore so haue sorted Stones that wee mought haue made some of them both base, and common: other some base, but not yet common: lastly of all some neither base nor common but altogether rare and

*The Preface.*

and precious. Of the first sort are all these that are so plentiful with vs and without estimation : of the seconde sort is the Dumelle concrete of froth as A- lidoze witnesseth, verie colde of nature and in wo- king so colde as he sayeth, that it beeing cast into a Hoggeshead of wine and continuing there a while taketh from the wine his natural heate. Of the last and chiefeest sorte are all such as are of greatest price, & for mens estimation spent on them, called Gems or Jewels: as is that which they call Dionysius Stone in spots ruddie: and be speckled round about, as that of Phrygia, in colour swaine: in waight heauie: in vertue hid and secret: as that of Arabia, as white as Iuorie: without spot or specke: as likewise the Sanguinarie which in Greeke is called Amatites which being well chafed and rubbed, bleedeth. After this sort it hath pleased Dame Nature thus to deal- ly in eche kinde, thereby to shewe hir cunning. But now let vs go to the last part of our deuision. Met- talles and those of the metallick sort, sayth Cardane lie close for the most parte in Mountaines, in maner like to the braunch or body of a tree: and are nothing else but the earths hid & occult Plants, hauing their roote, their stock or body, their bough & leaues, & be in all these partes proportionally dispersed: further he sayth, that both Stones and Mettals haue these foure partes as those that be necessarie to their bee- ing and increafe: a Roote, Bark, Substance, and vaines. The Stone his Roote saith he, is eyther some other Stone out of the which it groweth, or else the earth: & Mettals Roote is eyther Metall, or some thing Mettallick. Their rinde or bark saith he, doth differ manifestly fro & rest of their substance, both in outward place and hardnesse. Their vaines doe appeare manifestly. But thus much shall suffice vs to haue spoken of the whole as concerning diuisi- on. Now let vs come nigh eche of them, and especi- ally touch the best of them, leauing the rest, foras- much

*The Preface.*

much as it is our purpose not to seeke in all things what may be saide of all, but especially and princi- pallie to see what is in them especiall and princi- pall. And therefore we were about to haue named this our Booke the Hegemonie, of Natures three middle Daughters: For that in them all, that is sought forth, than the which there is nothing better, nothing more excellent in all the whole kinde: For such is & Greeke word, Hegemonia, as if you would say Principatus: The best and chiefeest of the whole. Those other two, that is Yearthes and Liquores, we purposedly omit: onely couetouse to bestowe and employ in this first Booke (but as briefly as we can, and in order as chaunceth) our trauaile and diligence in inquisition after Stones and Mettals: not that which I would, but that which I may for my poores skill & knowledge: not to teach or shew the learned, howe in this point Nature hath wrought (for that were as the prouerb is, & How to Minerua: ) But to recozd & repeate in maner of Storie, with the resi- due of men simple & plaine: And I cannot tell how it may somewhat helpe those that be learned also, If they shall espie and consider but the effect and prooue of these. I therefore desire a Reader not learned, but vnskillfull: yet rather learned then immoderate.

For the one wilbe an impudent rayler: the other although hee findeth fault, yet shal a man haue him reasonable able herein to stay himselfe. Thus much of this Preface, nowe to the residue of our matter.

*Farewell.*

*Our Chiefest Authors herein.*

Ælianus.	Lonicer.
Agricola.	Lucane.
Aristotle.	Mantuan.
Albertus Magnus.	Oppian.
Auicen.	Ouid.
Ausonius.	Plinie.
Cardane.	Ruellius.
Cicero.	Remigius.
Diascorides.	Solinus.
Harmolaus Barbar <sup>9</sup> .	Theophrast.
Isidore.	Volateranus with
Iorach.	others.
Laurentius Lippius.	

*Psalme. 104.*

*O Lord howe meruellous are thy  
woorkes: in wisdom hast thou  
made them all, the earth is full  
of thy riches.*

*A pleasaunt Discourse with  
the chiefe kindes particu-  
larlye of Precious Stones,  
Plants, Beastes, & Foules,  
after the order of the Alpha-  
bet, neuer heretofore  
in Print.*

*The first Booke.  
Of the Adamant Stone.*

**T**he Adamant is a Stone of Inde,  
small and rare, in colour like to Iron,  
but in cleare reflection and representa-  
tion of image more Chrystall like: It  
is founde in bignesse of a Walnut, and neuer  
aboue: It yeeldeth oz giueth place to nothing,  
neither is it heat by yron oz fire. Wherfore the  
Greekes call it *Ficklefleece*, for that it can not be  
brought vnder. But whiles it is invincible oz  
can not be wonne that way: yet notwithstanding  
with the warme and freshe blood of the  
Goate, it breaketh and rineth in sunder. It dis-  
fereth from the Lode Stone for that the Ada-  
mant placed neare any yron, will not suffer it  
to be drawen away of the Lode Stone. Dia-  
scorides saith that it is called the Stone of re-

*Our Chiefest Authors herein.*

Elia nus.	Lonicer.
Agricola.	Lucane.
Aristotle.	Mantuan.
Albertus Magnus.	Oppian.
Auicen.	Ouid.
Aufonius.	Plinte.
Cardane.	Ruellius.
Cicero.	Remigius.
Diascorides.	Solinus.
Harmolaus Barbar <sup>9</sup> .	Theophrast.
Isidore.	Volateranus with
Iorach.	others.
Laurentius Lippius.	

*Pfalme. 104.*

*O Lord howe meruellous are thy  
woorkes: in wisedome hast thou  
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**A pleasaunt Discourse with  
the chiefe kindes particu-  
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in Print.**

*The first Booke.*

*Of the Adamant Stone.*

**T**he Adamant is a Stone of Inde,  
small and rare, in colour like to Iron;  
but in cleare reflection and representa-  
tion of image more Chrysell like: It  
is founde in bignesse of a Walnut, and neuer  
aboue: It yeeldeth o2 giueth place to nothing,  
neither is it heat by yron o2 fire. Wherfore the  
Greekes call it *Fickleforce*, for that it can not be  
brought vnder. But whiles it is inuincible o2  
can not be wonne that way: yet notwithstanding  
with the warme and freshe bloud of the  
Goate, it breaketh and riucth in sunder. It dis-  
fereth from the Lode Stone so: that the Ada-  
mant placed neare any yron, will not suffer it  
to be drawen away of the Lode Stone. Dia-  
corides saith that it is called the Stone of re-  
Bj. gentia

## The first Booke,

consiliation and loue: for (saith he) that wo-  
man that hath withdrowne hir loue from hir  
husband, by this, is brought to loue him anew:  
yea, it goeth furder: for it is said to giue proufe  
whether she be chaste or no: for if she be say they,  
she shal whilest she is in sleepe embrace hir hus-  
band through the working of this stone, if not,  
she shall slee and go back from him.

### *Of Alabaſter.*

**A** Labaſter, as saith Iſidore, in his. xvi. booke  
and fift Chapter, is a white kinde of ſtone  
died, and beſpotted among with diuers & ſun-  
drie colours. Hereof are made veſſels to keepe  
and containe all Ointments vncorrupt, wher-  
in they be moſt purely and ſafely preſerued. It  
groweth about Thebis and Damascum, and  
eſpeciallye that which is whitest. But the  
best of this kinde is brought from Indie. It be-  
ing bozne about one, say ſome, keepeth him in  
amitie and charitie with all men.

### *Of the Amitiſt.*

**T**he Amitiſt alſo groweth in Indie: It is  
princes among thoſe Gemes that be Pur-  
ple coloured. Diaſcorides ſayth, that there be  
fue kindes thereof: but that which is Purple  
coloured, hee reckoneth the chiefeſt. His force

or

## of Stones and Mettals.

2

or vertue auaileth againſt drunkenneſſe, it kee-  
peth a man waking, and driueth away ill cogi-  
tations and thoughts; it ſharpeneth the vnder-  
ſtanding. And is alſo one of thoſe ſortes that is  
eaſie to engraue in.

### *Of Achates.*

**A** Chates is a kinde of Gemme, but black in  
colour, enterlined here & there with white  
vaines: and it is called Achates of a certaine  
floud of that name in Cicilie, about the which  
floud this Achates was firſt found. There is  
a certain kind hereof ſcene ſometimes in Crete  
as Diaſcorides witneſſeth, hauing ſtrokes on  
eche ſide like to blew vaines. There is ano-  
ther kinde in Indie beſpotted on euerie parte  
with ſpottes like blood. That of Crete is ſaid  
to make a man gracious, and to bring him in  
fauour. That of Indie is good for the rieſight  
it remedieſh venome, and being put into the  
fire is odoriferous.

### *Of the Stone Albeſton.*

**A** lbeſton is a ſtone of Archadie, in yron  
colour, hauing gotten his name of the fire,  
for that it being once ſet on fire, can neuer af-  
ter be quenched or put out: Whereof in olde  
time was built that kind of worke Mechant-  
call,

Al. 4.

call,



## The first Booke,

call, whereas the Gentiles being once taken in sacriledge, dyed. Isidore sayth in his. xvj. booke, that in a certaine temple of Venus there was made and hong vp such a Candlesticke, wherein was a light burning on that wise, that no tempest nor storme could put it out, & he beleueth that this Candlesticke had somewhat of Albeston beset within.

### *Of the stone or Gem*

Alabandine.

The Gem Alabandine, as sayth Dioscorides, had first his name of Alabanda, a countrie in Asia, whose colour sayth he resembleth the Hearbe Calcedonie: but it is somewhat more rare and in colour cleare.

### *Of the precious stone Absistos.*

Absistos is black, marvellous waightie, bestroked and beset with red vaines: This being once heate, keepeth hote seauen whole dayes after, as Isidore recordeth.

### *Of Amatites.*

Amatites is that kinde of Gemme, that touching a mans Vesture or Garment, it maketh it able to resist fire: so that it being afterwards cast into y<sup>e</sup> fire hath no power to burne, but

of Stones and Mettals.

3

but through the fires brightnesse becommeth more bright it selfe. Thus saith Isidore in his xvj. booke.

### *Of Argirites.*

Argirites is a kinde of Gem, that in colour and shew is like to Silver, giuing also appearance of golden coloured Grauell, his figure or forme is foure square: his vertue such as the Adamants is. The Mages suppose that it had this name of his power or abilitie in brideling and keeping in perturbations and troubles.

### *Of Asterites.*

Asterites is a Gem: but white, keeping close within it selfe light, and sheweth it forth but little, even as the Starre doth: but to hym that beholdeth it thoroughly, it sheweth him the Sunnes manifolde reflexions.

### *Of Astrion.*

Astrion is a Gem, founde first in Indie, of verie nigh consanguinitie with the Chrysell, in whose Centre or middle point: as saith Dioscorides, a certaine light is scene shining, without reflexion much like to the Mone. The same Autho<sup>r</sup> also thinketh that this light that it hath, it taketh of the Starres, against y<sup>e</sup> which

B. ij.

it



It is helden.

### *Of the Berill.*

**B**erill is a Stone rare, but not so precious, for it alone groweth in Indie: it is founde greene like to the Smaradge. It is first found also raw and rude without eyther good looke or pleasant shewe, but afterwards it is better polished of them of Indie, and they vse to polish it in maner and forme of Angle or Corner, to the intent that throughe the dulnesse of his olone colour, this maner might shew some glittering the light hauing his stay in euerie eche corner: Some say, they fashion it at the first, seauen cornered: and otherwise they say it shinmereth not. There is also another kinde of Berill, which of the Greeke worde is called *Golden Berill*, as sayth Dioscorides, whose interchaunged greene colour resembleth almost the wan and yelow colour of Golde. They say that this being bozne aboute a man, and being put now and then to his eyes, kepeth a man out of perill of his enemies.

### *Of Brasse.*

**B**rasse is a kind of mettall, one of those seauen that are compounde of Wymstone & Quicksilver; and is called Es of the Ayres resplendishing:

thing: The Wymstone that is proportionally wrought in this (as in all other Metalles) is most earthie, nothing pure, hauing his colour red and as it were burned: Quicksilver, it hath but meanelie, grosse also and nothing subtile. Yet this kinde of Mettall being well purged & scoured, sodden also and washed from all his infections may be made regular, & brought to what point you will. Of all other Metalles, this is most soundable for his shrill and harde noise: With this therfore, as that which was most plentiful in y former time, they eared and tilled their ground, but after that Iron and the residue of Metalles by succession were found, this kind ceased in that and such like vses. So euen as the yeares chaunge: so also doth things themselves chaunge, as well and wisely sang the Poet.

### *Of Calcedon.*

**C**alcedon, is a kind of stone pale and wan, of dull colour, almost a meane betwene the Berill and the Iacinth. It hath three onely kinds: whereof euerie one of them is almost impossible to be grauen in. It being well chafed and warmed will draw to it, a strawe or a rushe. It is as they say, the Lawyers and Orators friend, and others who pleade causes.

*Of Ceraunium.*

**C**eraunium is a stone like to the Christall, bespotted with blew, and is found in Germanie: There is another of this founde in Spaine firelike and like to a flame: his sufferaintie is, that being safely and chastly bozne aboute a man, kepeth him safe and p̄serueth him from Thunder and Lightnings, likewise the house wherin he is: and is other wise effectuous to bying a man in swete sleepe.

*Of the Corall.*

**T**he Corall groweth in the red Sea, and so long as it is and hath his being in the waters, it is a kinde of Wood, but by and by after that it is taken forth of the water and cometh into the ayre (and his reach) it hardeneth, and becommeth a stone. His boughes vnder the water are espied white and tender: and being by chaunce through holdefast p̄ets in part or parcell brought to lande, chaunge also their colour and become red, and for their feeling, are as hard stones. I sidore in his. xvj. booke. The Mages reporte that it resisteth Lightnings. Therefore euen as much worth and of estimation as is the precious Margaret, that, that cometh from Indie, so much worth and in estimation

matio, likewise is the Coral w̄ them of Indie. Hereof are said to be two onely kindes, the one red & the other white: this last is neuer found in bignesse & in length more than halfe a fote: that other often bigger and longer. They say that it is of power to rid vs from all diuelishe dreames and pieuisly fantasies.

*Of the Cornellis.*

**T**he Cornellis is one of those soztes that be somewhat rare also, but not so precious, and is in colour red almost like to the Corall. It being hong about the neck, or woꝛne vpon the finger, is said, in all kinds of reasoning and disputation, to appease the partie that weareth it, and to keepe him from childish bratwollings.

*Of the Carbuncle.*

**T**he Carbuncle is a stone very precious, so called for that (like to a fierie cole) it giueth light, but especially in the night season: it so warreth with the pupill or the eyesight, that it sheweth manifolde reflexions. It hath as some say. xij. kindes: but those most precious that come nigh the Carbuncles nature: it is found in Libia.

*Of the Cristall.*

The

**T**he Cristall is one of those stones that shyneth in euerie part, and is in colour warrie. Isidore saith, that it is nothing else then a congeled Ice by continuance frozen whole yeares. It groweth in Asia and Cyprus, and especially vpon the Alpes and highe Mountaines of the North Pole. It engendzeth not so much of the waters coldnesse, as of the earthinesse mirt withall. His propertie is to abide nothing in qualitie contrarie to it selfe: therefore it is delighted onely with colde

*Of the Chrusopasse.*

**T**he Chrusopasse is a Stone of Ethiopie, which in the day light shimmereth not, but in his qualitie lieth hid: In y night time when darcknesse ariseth, it then bewrayeth his owne and peculier qualitie. In the night time it is flamelike, in the day time yelow or wan.

*Of the Diamond.*

**T**he Diamond is one of those that be counted something precious, it is in colour almost Chrystallike but somewhat more resplendishing, and is as good (if it be of any bignesse) as a looking glasse. Iorach calleth it an other eie: such certaintie & truth giueth it in things done in his presence.

of

*Of the Dionise.*

**T**he Dionise is black or rather browne, all bestrowed with bloudie strokes or baines. It being put saith Isidore in Wines, maketh them fragrant, or wel smelling, and is thought to his smel or sauour to remedie dzonkennesse.

*Of Dracontides.*

**D**racontides as his name also mentioneth, is plucked forth of the heade or braine of a Dragon, which onely is in bright and fierie colour (as sayth Isidore,) as long as it is come by, the Dragon being alive: wherfore the Magicks skilled in this point, cut it forth out of the Dragon his braine, he being by meanes cast in to sleepe. The moste bolde and aduenterous men, are said, to seeke out the lurking holes of the Dragon, and whilest that the Dragon is from home, these men bestrow his Lodge with certaine Graine, which being receiued of the Dragon, bringeth him into a deade sleepe. And whilest they haue thus brought their purpose to passe they rippe in sunder the noddle of his head to take forth the Gem, and after that sow it by againe and so depart.

*Of Dradocos.*

Dradocos

**D**Radocos is a kinde of stone verie pale, yet as shimmering withall, as the Berill. It is saide to bring to a man feare of Diuels and other straunge thoughts fantastical: It being applyed and layde vpon a dead man, loseth his operative vertue. Wherefore they call it, the holy stone, for that wheras Death frequenteth or taketh, it viterly abhorreth.

*Of Echites.*

**E**Chites is a stone both of Indie and Persia, which in the shore and Sea bankes of the Ocean, in the verie bosome of the Indian and Persian Sea, it is found: it is in colour Violet like: And there is a paire of them, Male & Female, and be most commonly found both together in the Eagles nest, without the which the Eagle can not bring forth hir yong: and therefore kepeth them, as most necessarie in this behalfe alwaies in hir nest. These stones bound to a womans bodie, being with childe, do hasten childe birth. And Iorach saith, that if any man haue these or one of these, and put it vnder that mans meate or trencher that he suspecteth to be in fault of any thing: If that he be guiltie, he shall not be able through this to swallowe downe his meate: If not saith he, he may.

of

*Of Efestides.*

**E**Festides is in colour and Physiognomie verie shamefast and childish, which being had and caried about the stomack, or heart, kepeth a man safe from all perill and endamaing. Dioscorides sayth, that if it be helden against the Sunne beames, that then it is verie fire, but being throwne into the water, it leaueth boyling, & by little and little waxeth very colde.

*Of Elutropia.*

**E**Lutropia is a Gemme, in colour græne, or grassie, in part coloured and bespotted with purple speckes & bloud coloured baines. This is a maruellous Jugler, for it wil cause things obiect to be presented to our eyes as it listeth. At being put into a Basen of water chaungeth to a mans eyesight the Sunne his beames, and giueth them a contrarie colour. Being also moued and beaten in the ayre, maketh to appeare a bloudie Sunne, and darkneth the ayre in maner of an Eclipse: and therefore it is called *Eloutropia* as you would say, the Sunne his enimie. There is of this name also a certaine Hearbe which Enchaunters & Witches haue oftentimes vsed, and doe vse, as also that aboue said

said, whereby they haue mocked and deluded many, which by meanes and working of enchauntmēt, haue so dazeled the beholders eyes, that they haue gone by them inuisibly.

### Of Ematites.

**E**Matites is a stone somewhat ruddie, somewhat sanguine, found both in Affrick, in Indie and in Arabie: so named for that it resolueth & chaungeth oft into a bloudie colour: and is called of some stench bloud, for that it stoppeth his bent or course of flowing.

### Of Enidros.

**E**Nidros, is meane or small in bignesse, continually sweating or dropping, neither doth it for all this melt away or is lessened: of the which the Lapidare hath this note and tune as followeth.

*Perpetui fletus lacrimis distillat Enidros  
qui velut ex pleni Fontis scaturigine manat.*

Distilling drops and teares full oft  
That *Enidros* the Stone doth drop:  
Which as out of a Fountaine full,  
Doth alwayes runne and neuer stop.

And here question might be moued why it doth not vanish or wax lesse, thzough such daily flowing. The answer is for that his vertue

ue or working doth bind and thicken the aire, that which is next to it, and so bringeth it to his owne nature, part by part in his order.

### Of Gagates.

**G**Agates is of the precious sort also, which was first found in Sicilie in a certain floud called Gagatus of the which it toke his name: although that in Britannie, it is a good geast & somewhat common as Isidore saith: It hath two kindes, the one russet in colour, and the other black, this last easie to be fiered, and as smokie as Frankinsence. It being left in the place where Serpents breede, driueth them cleane away. And Dioscorides saith, that this being put into y<sup>e</sup> drink of a Maide or Virgin will easilye giue you iudgement whether that she be a true and right Mayde yea or no. For saith he, after that she hath drunke of this and doth not anone after make water, but can continue, then take hir and esteeme hir a pure Virgin, and contrariwise, if she doe not continue and stay herein some season, iudge of hir otherwise.

### Of Galactites.

**G**alactites is a stone in colour ashye, in taste berie sweete & pleasant, which being pres-

sed

fed or gowned, yeldeth and giueth a certayne  
Milke and watrish humoz, as saith Isidore:  
This being kept in close, and shutte vp in the  
mouth, disturbeth and letteth the minde. Fur-  
der, it being bound to a Womans thigh, cau-  
seth easie deliuerance in childe bed.

### *Of the Gem.*

I Must needs before I iourney any further  
or hasten to other, somewhat speake of the  
Gem: for that we haue bene occasioned and  
shall be hereafter to vse it as the generalltie or  
notion of the name and stock in these kindes.  
It is called a Gem saith Isid. for that it shyn-  
neth and is smoth as the Gum. This hath his  
best beautifying in the varietie and interpla-  
cing of colours, & it is called precious, for that  
it is rare: all things that be rare are precious.  
Neither is it to be marueiled why eche Gem is  
precious, sith that al and singuler are not with-  
out their diuine vertue. Of Gemmes, some  
are found in the earthes baines, & are digged  
vp with Metalles: some are cast vp to lande  
and brought thither from the Sea his bottom,  
and their place of generation is vnknown:  
other some are bred and found in the bodies &  
bellies of Foules, Fishes, Creatures & Beasts  
of the earth, Serpents and such as creepe my-  
raculously

raculously by God & prouident nature in their  
maner of working tasked. But in this kinde  
as in al others we must take heed of Sophisti-  
cation: for to discern & iudge truely the right  
Gem from the counterfayted, is the significa-  
tion of a most cunning man. It hath bene seene  
that in stead of a Smaragde some haue had so-  
phistred and counterfayted Glasse: Wherefore  
let not colours deceiue thee: aswell Greene to  
eiesight is the Glasse as the Smaragde, thou  
must take heede as the Poet biddeth, much co-  
louring is there and many deceits.

### *Of Gelacia.*

Gelacia is a Gem vertie white, hauing the  
figure or shew, likewise the bignesse & qua-  
ntitie of an Hailstone, and is of such excessive  
coldenesse that by no meanes of fire had and  
applied thereto it becommeth whote.

### *Of Geratites.*

Geratites is a kinde of stone black, but his  
vertue exceedeth and is aboue his colour:  
If any man carrie this in his mouth close, he  
may tell what euerie man thinketh of him: as  
sayth the Lapidare. It also maketh amiable  
and bringeth him into others fauour that hath  
it about him.

## Of Golde.

**G**olde is the heade of all other Mettalles, and is in the chiefest degree that Nature instituted Mettals by ripenesse and perfection at the last to come vnto: but euen as by stoppes and lets, partly by such imbecillitie as is within vs, and about vs, partly by enuious & cleane contrarie disposition of the Ayre and Planets in their Orbes, fighting and struiuing with vs some while, & anone against vs: we be many of vs cut off befoze we come to olde age, the last degree of Nature, so that we can not attaine to this last, though such our hinderances and impediments: so there is order and wayes to order in al Mettals from the first to the last, from the most vile and base, to the most precious & richest: which kinde of order and degree euerie Mettal although it were of the rawest and basest sort, should attain to in his due time, were it not for impediments and hinderances, either of colde and barraine ground, or for lack of the Sunne his purifying and ripening, or for infection of rustie and copperous Mineralles being nigh neighbour to them: or for such other stoppes, whereby they stoppe and stay, and so become grosse for lacke of their naturall and first growth and tidiness in ripening. Ido.

sayth

sayth that it is called Golde of the Ayre for that that the Ayre being stroked shimmereth the more. It is naturall to all Mettalles that they shine and looke bright, especially being moued and helden in the light. The Hebrewes call this Mettall *Ophar*, & Greekes *Chrysos*. Aristotle sayth in his fourth booke of Meteorozes, that this kinde as all the rest proceedeth and is compound of Brimstone the verie subtillest and red, and Quicksilver also as subtile, but white, and this last verie smallie and proportionally. Amongst al Mettals there is none more solide, more compact then this is: and therefore it being put into the fornace doth not euaporate (as other thinges doe) neyther doth it lose of his waight. It is more ductile & easie to be brought to what poynt you will then any of the other. For vpon a Stitch with a Pallet it is brought into most thin lease or plate without rupture or breaking. There is nothing to looke to so beautifull as this, neyther is there any thing so pure. The Physicians say that it comforteth and expelleth all superfluities in the bodie, and is effectuous against the Leprosie. Likewise his lease buried in wine maketh it auaylable against diseases & consumption of the Spleene, and other perturbations Melancholike. Likewise Incision or Acustion done with an In-

C. y.

strument



## The first Booke,

Instrument of Golde is better than of any other Mettal or matter, for it kepeth the place of vision, free and cleare from yll smelling and rancoring. There is also a certaine vaine of the earth, or whether a man might call it a kinde of stone, easily digged by and broken, hauing the verie looke and face of Golde, and of some is the stone Arsenick, & is wrought as I thinke of Arsenicum, which also they call the golden earth. But this Arsenicum is double, one ashy colour, and the other as we aboue saide, in colour like Golde. The first is vsed to medicine, for it hath power to dissolue & to purge: And besides that, they say it is vsed to Dyntments depilatiue.

## Of the Iasper.

The Iaspar is a Gem verie Greene, like to the Smaragde, but of a little more grosse colour. Isid. saith that this hath. xviij. seuerall kinds and he calleth it the Greene stone. That of Cypria, (saith Harmolaus) is more duskie coloured and grosse: That of Persia is like to the Aye, for the which it is called *Aerizula*: That of Phrygia is purple coloured: There hath bene in auncient time scene a Iaspar in waight. xj. ounces. There is also in the heade of the Serpent Aspis found a little stone much

## of Stones and Mettals.

II

much like to the Iasper of maruailous vertue, which some by cutting away the first letter, haue called Aspis. It is thought to haue so many wayes in working as it hath kindes.

## Of the Iacinct.

The Iacinct is blew, and of nigh neighbourhode with the Sapphire. This is a maruailous turncote, for that it doth conforme it self to all settes and dispositions of the Aye, for being helde in the cloudie and darke Aye, becommeth also cloudie and darke: and being in the bright and cleare Aye, becommeth also both bright and cleare. It is taken to be medicinal, to giue vigour and strength to the lims, to encrease the sinewes, and to prouoke quiet and sound sleepe.

## Of Iris.

Iris is a kinde of Stone Mathematicallye wrought, as being digged by in forme fire cornered, which at the first was found nigh the red Sea: but is now found in many places, as in Germanie, in Irelande, and in the North parts and quarters, and is of colour as cleare as the Cristall. It is called Iris for likelode to the Rainebow, which being touched & stricken of the Sunne his beames, vnder any couert,

C. iij.

doth



both represent and shewe both the figure and colours of the Rainebow vpon the wall next to it, and that oppositely as Dioscorides saith, It hath the same force and working that the Berill hath, but is not in quantitie so great,

### Of Iron.

**I**ron in Latin is called a feriedo Ferrum, for that through his hardnesse it strypheth, molifieth, and bringeth vnder all kind of mettals. This kinde according to the manifold difference of earthes and quarters of the earth, is diuersly called. It is engendred (as Aristotle sayth) of Quicksilver verie grosse, nothing pure, vncleane and earthie: and of Brimstone also as grosse, as vnpure, as earthie. In composition whereof there is moze of the Brimstone: so that through the temperature of cold which is in the Quicksilver, of the drought and earth, which is in the other, it is so wrought & compact on that wise. Iron through blood touching waxeth rustie, and getting within him, can scarcely, or not at al, be rid of it, corrupting within otherwise. Rust therefore is nothing else but a defaulte and an offence in the vncleannesse and impurenesse of any substance, whether it cometh eyther by fellowship and placing next to the earth, or through any yll qualitie

qualitie of mans blood, or of moyst and infectious vapour. As Isidore recordeth. Of Iron Mans blood is soonest reuenged, for that by nothing so soone, Iron is brought to his corruption. It hath a naturall amitie with the Adamant, which Adamant (as we before mentioned) draweth it to it, and this last followeth and obeyeth. Iron being polished is very like to Masse. There is a certaine Iron which is for the most part white, which if it be buried a certaine space in a Vessel eyther of Wine or of Milke, remedyeth diseases in the Spleene, & is otherwise auailable. If you go to ble and wade no further, this kinde of Mettall is principall amongst the rest, which thing necessitie teacheth, and is the best prouise: which we also doe approue then, when as we are constrained and diuen to Weapon and Armourie: for without thys coulde we neyther be quiet at home amongst our selues, neyther could we keepe off, from our Countrie borders and limits, other our outward enemies. Further (to stay our selues in things at home and not to seeke other) there could be no mans Arte practised, no commoditie had by occupation & science: further, not so much as the earth could be either sowe or reaped to any increase without this. Therefore in this behalfe it mought

be called all graine and fruites *Purse*.

*Of the stone Kaman.*

**K** Aman the stone may well be called a turn-  
cote, for that it is now blacke, now white,  
now shamefast & blushing. And is in colours  
very diuerse, and therefore it is called Kama,  
as you would say in Greeke *Kama* some kind-  
led. It is found in hote places, and especially in  
those that haue good store of *Wimstone* and be  
sulphureous: as *Diascorides* reporteth. It  
helpeth sayth he the drop sic: and is easie to be  
engrauen and carued in.

*Of Kabiates.*

**K** Abiates is cleare coloured, very lyke to the  
Cristall. It is thought being bozne about  
one to make a man eloquent, to make him ho-  
nourable, and to get and win him fauour. It  
preserueth one also from hurtfull and vene-  
mous Serpents, and cureth paine and griefe  
in the Palw and Splene.

*Of Kalpophanus.*

**K** Alpophanus is a kinde of stone black, yet  
be painted with other colours, which being  
caried in the month is saide to clarifie y<sup>e</sup> voice,  
and to helpe them that be hearse, as the Lapi-  
dare

dare witnesseth.

*Of Lead.*

**L**ead saith Aristotle, commeth and ariseth  
of *Wimstone*, both grosse, vnpure, & full of  
dregges: and of *Quicfilux* also, waterie, and  
in maner like to an humo<sup>r</sup>. *Isidore* sayth, it  
was called Lead at the first for that at the be-  
ginning with it was found forth and tried the  
Sea, his depth and bottome. There are two  
sortes of Lead, the one white, & the other black:  
but the whitest is best, which kindes was first  
found in the Isles of the Sea Atlantike. But  
is now found in Lusitania and in Gallicia, &  
in many other places. It is found also in Mi-  
neries in maner like to Grauell and Sande,  
which afterwarde is sodden and molten to  
greater quantitie in fire and fornace. That  
other black Lead is found most in *Catabrie*,  
whose origine or being is after two sortes, for  
eether it proceedeth of a vaine by it selfe, or else  
it groweth next by siluer, and ouercroseth his  
vaines with it. Therefore his first lyquo<sup>r</sup> run-  
ning when as it is molten is almost Tin: the  
second, in a maner Siluer: that which is then  
left and remaineth (adding also to it his vaine  
and so entemedled) becommeth black Lead.  
In Indie saith *Isidore*, there is neyther Lead

no: Masse of his owne, therefore it chaungeth  
for his owne Marchandise (as with Gemmes  
and Margarets) wherein it is most plentifull.  
In Spaine and Fraunce it is verie hardly be-  
wen out: In Britannie with verie much ease.  
Hermes sayth, that Lead being boyled, woe-  
neth al other sound bodies and weakneth their  
hardnesse, as also it enfebleth the Adamant.

### *Of the stone Ligurius.*

**L**igurius, is a stone in colour lyke to Tin.  
It is engendred in the entrailles and prui-  
ties of Lynx the wilde Beast, and is of that  
vertue that it draweth to it any offall of chaffe  
or straw. It also helpeth paine in the stomack,  
and bewrayeth Venome or Poyson.

### *Of Lipparia.*

**L**ipparia is a Gem brought from the Syr-  
tes, sandie places and grauelled in the boz-  
ders of Affrick, next towards Egypt, whose  
propertie is to delight and inamour all kinde  
of beastes, with his loke or shew, vnto y sight  
whereof they all hastily runne. Therefore the  
Huntsmen for those that they can not get by  
course of Greyhounds, or other kinde of Dog,  
they vse onely to come by them by meancs of  
looking in this stone, with the which sight they  
bring

bring them to them, as y Lapidare reporteth.

### *Of the Lodestone.*

**T**he Lodestone commeth from Indie, and  
is almost Iron colour like. It is founde  
most rise amongst the Trogloditas people,  
in the furthest part of Affrick, beyond Æthi-  
opia, who are saide to dwell in Caves, and to  
eate Serpents flesh. It draweth Iron to it, e-  
uen as one Louer coueteth and desireth an o-  
ther. The common people therefore hauing  
sometime seene this so done by secret and vn-  
knowne working, haue iudged and reputed  
y Iron liuely. There is another kind of Lode-  
stone in Thessalie, that is of contrarie set and  
disposition, which will haue none of Iron, no:  
will meddle with it. But for the other that is  
reckned principall and best, which in colour is  
blew. Saint Augustine saith, that if any man  
put vnder any vessel eyther golden or of brasse,  
or holde vnder these any peece of Iron, and lay  
about the vessels or vpo them this Lodestone,  
that euen throught the verie motion or mouing  
of the stone vnderneath, the Iron shall moue  
vp and meete with it as nigh as the vessell wil  
suffer at the verie top.

### *Of the Margaret.*

The

**T**he Margaret of all Gemmes, those which be in their kindes white, is esteemed the chiefest: as Isidore consenteth, with others herein. Which kinde he will also haue thus named, for that it is founde growing in the meate of certaine shell fishes, and those of the Sea, as in the Sea Snaille, and in the greatest Oyster, and such like as haue their shell. It is engendred of a certaine heavenly dewe, which in a certaine time of the yeare, both the Sea Snaille and the Cockle doe take and drinke vp. Of the which kinde of stone certaine are called Vnions, for that by one and one, they be founde, and neuer aboue one: there be some of these also scene somtimes yellow, but the other are the berie best.

*Of the Mede.*

**T**he Mede is a precious kinde of stone only found amongst the Medes, whercof it is so named, which stone in some places there, is scene greene, in some other, black. It helpeth the Goute, mingled among with the Milke of a woman, now bearing a Sonne, and remedeth the Phrensie.

*Of the Melanite.*

The

**T**he Melanite is a Stone, which distilleth & droppeth that iuice which is verie swete and bonie like: wherfoze it may well be called Melanite as you wuld say Bonistone, and it is double coloured, on the one side it is greene, on the other side yellow.

*Of the Mirrite.*

**T**he Mirrite is a Gem, both in taste and colour like to Myrthe, which being wrong & pressed hard, giueth as pleasant a smel as Nardus or Spikenarde.

*Of the Marble.*

**T**he Marble by Graeke worde and name is interpreted greene. There are Marbles in great and huge bignesse, and length: which are of many esteemed and had in reputation for their spottes and colours. The sorts and kinds of Marble are infinite: for not euery of them are heluen forth out of Rockes: but many be disperfed vnder the earth, as the Marble with the Lacedemonians, which is both grene and precious: So likewise that kinde of Marble which is called Ophites, which hath spottes like a Serpent, is much esteemed. Of Ophites two sortes are mentioned: the first white and soft, the other black and hard. There is another

ther kinde almost Corall like, found in Asia, hauing certaine blottes bespzent vpon it and about it pproportionally. There is also a Thebaine Marble dipped here and there, and dyed like in maner to golden drops, and is found in a part of Egypt. There are other kindes also which breede and haue the very rocks to be their shop houses, as y Marble in Corinth, wherof whole Pillars and great Beames are made. And there is another Marble called Caristum verie greene, hauing his name of his god loke, for that it is auayleable to their eyesight that engraue therein. The greene colour hereof refresheth the eyes. Marble therefore is more sounde, more faire, more profitable than any other stones are, with Lead and not with Iron (contrarie to all others wont) all stones of Marble are hewen and cut, which thing is marueilous. For neyther with Steele nor yet with Iron, neyther with Mallet nor cutting Sheares, neyther with Salve by any force or Priuing withall, it is subdued.

*Of the Melochite.*

The Melochite is a greene Gem, much like to the Smaradge, his greene colour notwithstanding is somewhat more thick & grosse: wherfore for his onely colour, of some it is cal-

led

led greene Maluc. It groweth in Arabia, and is to seale to verie softe, and in effect verie medicinalle.

*Of Nesorpora or Todes stone.*

Nesorpora is a Stone of Pontus, verie precious, marueilous white, and as they say, it is found in a Todes heade, out of the which it is plucked and taken forth, and is purified by lying a certaine space sleeping in strong wines and running water, as Dioscorides beareth witnesse. In this stone is apparantly scene verie often the verie forme of a Tode, with bespotted and coloured fete, but those vglye and defusedly. It is available against inbenoming.

*Of Nitrum.*

Nitrum (as sayth Dioscorides,) is a stone but nothing precious or Gem like: it is also verie white, easie to be riuen, and to looke to, it is cleare also. It is called Nitrum of Nitrea, a Region or Countie in Egypt. Of this stone many Medicines are made and are dignified therewithall, as one principally to take, and rid out of the bodie all filth and annoyances. The dust hereof also wrought with honey both clarifie and beautifie the face.

of

*Of Onix or Onichus.*

**O**Nix of some Onichus, is a stone of Indie and Arabie, hauing colours all aboute it intermedled berie like to a mans naile: wher vpon the Greekes call our naile *Onikin*. That of Indie hath a colour like to fire, & is dyed with white Maines or Zones. That of Arabie is black, yet dyed with white Lines or Zones. It hath many kindes as Sardonix, so called for that by comixture of the Onix which is white and Sardus which is red, it becometh but one of them both. It being bozne about one, rideth him of feare: and in maner of a Glasse it sheweth a mans visage, as saith Dioscorides.

*Of Oppalus.*

**O**ppalus (as saith Dioscorides) is a stone in colour like to beie many, and those cleane contrarie Gems. For it representeth in some part as good a greene colour as the Smaragde: in some other part it looketh like Purple, and in another part like to a whote Cole as the Carbuncle doth.

*Of Orites.*

**O**Rites is a Gem black, and in figure round. It hath diuers kinds, wherof one is greene hauing

hauing white spotted. This being sworne and hung about the neck of any woman, prohibiteth and letteth conception; or, and if she haue before conceived, it hasteneth hir deliuerie, and maketh the birth vntimely and vnperfect.

*Of Parius.*

**T**he stone Parius is a kinde of the finest and most excellent Marble. This is founde in Para the Island, wherfore it is called Parius; it is verie profitable and good to keepe and preserue all kinde of Oyntments.

*Of Prassius.*

**P**Rassius, is in maner of an Onyon or Leke verie greene, and comforteth a weake and feeble eyesight. It is found sometime in bloudie drops, and sometime with drops that be white. It is nothing precious, neither in any laudable sort effectuous, but onely for a shew to the eyes: Wherof the Lapidare hath this Verse.

*Vtile nil affert, nisi qui videt & decet Aurum.*

To no purpose or kinde of good

*Prassius* the stone doth serue

But onely that with fresh greene looke,  
it from offence th'eine doth preserue.

*Of Pirrites.*

*Dr.*

Pirrites

**P**irrites is a kinde of stone, ycalow, like to the fire his flame, and in qualitie almost all one with the fire: for the which I suppose it toke his name, it is some kindled and set on fire. It also sparkleth, and being hardly holden & pressed in any mans hande burneth him soze or he perceiueth it. Whereupon the Lapidare hath these two Verses.

*Tangi vult leuiter blandaq; manuq; teneri  
nam pressus nimium digitos tangentes adurit.*

The Pirrite must with easie hand  
And maruellous soft enholden be:  
For being prest and helde to hard  
Doth burne thy flesh or ere thou se.

### Of the Pionite.

**T**he Pionite is a stone thought to be onely a female, for in very short time and full quickly it concepueth & bringeth forth his like, and is an helpe also to such as be pregnant and big with childe.

### Of Panteron.

**P**anteron is a stone of all colours, or at the least of the most part of them, whereupon it is so named: for it is in some part black, in other part greene, in other part purple, and so forth. This is saide to bolden a man, and to make

make him inuincible.

### Of the Quiren.

**T**he Quiren is a stone which is found in Ilandes and Fennes, most commonly in Lapwings nestes: this is a betrayer of dreames, and of a mans secrets when as he is in sleepe. It being put vnder his head & sleepeth, causeth him to speake out all that he hath in his minde in secret wise, and to himselfe onely purposed.

### Of Quandias.

**Q**uandias is a stone very vile in colour, but of much vertue as saith Dioscorides. It is found in the Vulture his heade, and is mans friend, for it driueth from him al things that be hurtfull.

### Of the Rubie.

**T**he Rubie is a stone which of some is supposed to be found in the Crabs heade; most commonly red, yet notwithstanding somtimes found in ycalow colour. It auaileth against the biting of the Scorpion and Weasell, if it be applyed thereto plaister like.

### Of Rhombites.

D. y.

Rhombites



**R**hombites is of two sortes, the one which consisteth of Scales, hauing the likenesse of Rhombus, a figure with 4 Mathematicians sours square: hauing the sides equall, the corners crooked, whereof commeth Rhombites, This is very white as Cardane reporteth: there is another of this which hath 4 figure of narrow Bowler, but coloured and dyed with in and without, so that it likewise representeth the figure of Rhombus.

*Of the Sapphir.*

**T**he Sapphir is Skie coloured or blew, like to the Skie in the most faire weather. It is one of the noblest and royall sorts amongst all Gemmes, and most meete to be worne onely upon Kings and Princes fingers. This for his soueraigntie of the Lapidare, is called 4 Gem of Gemmes. It is found most especially in India, although that sometimes, otherwhere. Cardane sayth, that it is next and aboue the Adamant in reputation: first or last in the degree of those Gemmes that be noble and precious: he sayth also, it is good (if it be not otherwise ouerlaide) to the eyesight, and that nothing in the whole worlde, doth more recreate or delight the eyes than the Smaradge & Sapphir doe. Albartus Magnus saith, that he

hath

hath proued it twise, that with the onely touching of this precious stone, the partie so diseased, hath bene rid of the grievous soze the Carbuncle. It is meruelously effectuous against all venome. Wherefore, if thou put a Spider into a Box, and vpon the mouth of the Box, being shut thou layest the true Sapphir and keepe the Spider but a verie shorte time within the same, the Spider being banquished and overcome by such mean of close vertue dieth sodainly. In olde time it was consecrated onely to Apollo: for the which they thought their businessse in Warres and affaires at home might be the sooner ended, if through such meanes they had enriched and honoured him, who by Oracle in all things those which were waighiest made onely the aunswere.

*Of the Sardye.*

**T**he Sardye is a kind of Gemme red coloured: so called for that it was first founde in Sardys, (whose kindes) those especially which are more thin and cleare (for this is something grosse) haue other names: as when it is most pure and cleane, it is called Carneolus, of some (certain letters being chaunged) the Cornelles. Cardane sayth, that this of all other stones is most meete to engraue in, & to make

D.ij.

Scales



### The first Boke,

Heales thereof, and he giueth these thre reasons: First, for that it cleaueth not or doth not holde fast to the Ware: secondarily, for that it is easily carued, for it is but of meane hardnes, Thirdly, for that through cleare humors or vapors it is not so sone dulled or duffed as many other be.

### *Of Sardonix.*

Sardonix, as the Lapidare saith, is bred and borne of the Sardye, which is the father to him, & Onix, which we before mentioned, in maner his mother. Isidore sayth, it is thre coloured, black about the bottom, white in the midst, & red at the top: It is as fit for Heales as the Sardye. There be five kindes herof scene in Indie. This in working maketh a man lowly and shamefast in his doings.

### *Of Silonite.*

Silonite the stone is scene in Persia, in colour like to the Iasper, or like to a fresh and flourishing greene Herbe. It encreaseth and decreaseth euen as the Moone, taking y Moone herein to be his patern or example, belike for that it consisteth of humors abundantly.

### *Of Siluer.*

Siluer

### of Stones and Mettals.

20

Siluer in Greeke is called *Argurion*, not far from the Latine name and appellation. It is compound of the best and purest Quicksilver, and of the most white Wrimstone, and that which in their mixture and composition, by no meanes is burnt to red or black, as Aristotle rehearseth. Quicksilver therefore hath this proper and peculiar to it selfe, that it doth not gather together in maner of curd, or waxeth thick vnlesse it be intermedled with his fellow like acquaintance, Wrimstone. Whereupon Aristotle proueth that Quicksilver & Wrimstone are the Elements, that is to say, the Materie and cause of beginning in all thinges liquable or those which melt, which are commonly called Mettals. Quicksilver doth much breath forth and euaporate, whose breath or fume doth greatly hurt those, whome it apprehendeth. For it bringeth to a man the Palsie, and bindeth and looseth within him his Sinewes and Joyntes. Without this notwithstanding, there could be no mixture, neyther in Golde, in Siluer, nor yet in any other Mettall. Siluer therefore hath these qualities peculiarly. It is cleare, it is shrill of sound, easily ductile, a marvellous preseruer of swete balmes, the Iaspers friend, and with whome the Iasper better agreeth than with Gold. It is also medicinable,

D. liij. for

for his offall or dust remediethe wounds. Further, it taking earth, rustieth: but being newe rubbed ouer with Sande and Salte, commeth to his olde colour againe. Isidore saith, that there is three kinds of Siluer, Golde & Brasse: and of other Mettals. That which is grauen or by any wyse sealed vppon: that which is wrought, and that which is not wrought: that which is sealed or copied, as is Money, or goth for Money: that which is wrought and made otherwise, as is Messell or Plate: that which is vnwrought is called a lumpe or bar of raw Mettall, of some a wedge of Mettall.

### *Of the Smaradge.*

The Smaradge hath his name of his excellent and fresh greene colour. For euery thing that is grassie greene, is properly called in Greeke *Smáron*. It passeth both the leafe and bough of any Tree or plant in this his colour, and in this poynt alone triumpheth, neyther is the Sunne by his Sunne beames, any let or hinderance to this his shew. There is no greater refection to the eyes than the sight of this. It being polished and dressed, sheweth a man his liuely Image, wherebpon the valiant Caesar had no greater delight, than in looking on this, to see his Warriours fight, and to behold

iii

in the Smaragde which of them went best to worke, and was mosse actiue. Isidore sayth, that there be. xij. kindes hereof, but the mosse noble is found in Scithia, the next in Bactria. This stone sayth Cardane, serueth to deuination, and to tell of a certaintie, things to come, or other wise. For that that shall come to passe, it will neuer let it sincke or slip out of minde, and that that shall not, it easily suffereth the minde to forget.

### *Of Sol.*

SOL the Precious stone, is in colour like to the Sunne, and is called Sol, for that it giueth reflexions of Sunne beames, euen as the Sunne doth.

### *Of Tin.*

TIN after his Greeke name, is called a deuider and distinguisher of one thing from another, for all adulterous and counterfayted Mettals it doth betray, and setteth them seuerally asunder. It also discerneth Brasse & Lead from Gold & Siluer. Tin being rarely powdered vppon Brasen Messells, maketh their sauer more pleasant, and biddeth & kepeth bunder the poysonous rust. Aristotle sayth, in his fourth booke of Meteores, y it is compound of Quick-siluer

silver indifferent good, but of very base *Wism* stone, and therfore this kinde of Mettall is nothing proportionably mixt, but all out of square compound, for the which it looketh so raw, and hath silver his verie colour, but not his goodnesse. Cardane saith, that Tin descrieth and reveleth if any poyson be hid, for both it hisseth and cracketh if it be so, and also sheweth thin stripes in maner like to a bow. I haue scene it my selfe when as this kinde of Mettall being molten in the pit and but a sponefull of water being cast into, it hath floushed and leapt vp to the top of the house: but a whole Potfull of Beere or Ale being cast in, it hath not once moued, but laughed by and by. The cause I may giue that, that Cardane doth applying it to all Mettalls onely Golde excepted: for sayth he all other (onely Golde excepted) are fertile and fat. And being thus, lasse at their like, and refuse the residue. And thus much of Tin.

### *Of Talchum.*

Talchum the stone is like to Glasse, hauing as it were about it Hilles and Coges naturally set in it. This being dronken (sayth Cardane) in quantitie as big as a Walnut, doth marueylously ease and remedie paynes in the bowels.

of

### *Of Taraxippus.*

Taraxippus the stone as the name giueth, doth signifie the Horse his trouble and disquietnesse. It is in colour verie fierie, and it so shimmereth especially by night, that the horse casting his eyes that way, espieth his like with a fearefull loke: whereat he stampeth and stareth. Cardane him selfe recozdeeth, what as concerning this purpose, befell in his presence and companie, thre peares before he wrote his booke de Subtilitate. I was sayth he, in Ianua, whereas I supped with the worthie and renowned man Francis Duarde y Emperours Lieutenant: when as I had supped it rayned great showres, I was readie to put on my Cloke, my Hat and such Accusures, so to defend me from these showres. This Duarde perceyuing I should be wet or I got home (as he is verie ciuile and courteous) lent me certaine of the best Horse he had, and of his men as many, to accompanie me. There was also present with me, and who should also go my way Lodwick Ferrare. Preparance was made: we tooke our Horse and so departed. As we should go by a certaine way hard by a certaine forname, we saw in y verie walles therof a fierie colour, as it were of quick and burning Coales

Coates, which thing the Horse hauing espied, would no furder, but dzeu backward, & wast-  
led with vs to haue gone back, so that we could  
not rule them. We at the length fearing dis-  
pleasure such as might befall to vs, for feare of  
more daunger alighted, & hauing some there  
to stay them, went our selues nighe & appro-  
ched to the Fornace, whither when we came,  
we might espie a fierie colour, but nothing  
burning or on fire, which also considering what  
this should be, at the last perceiued wel inough  
that it was this Taraxippe, that had so fea-  
red vs and our Horse, and so departing, being  
thus deceyued, we rid another way.

*Of the Topaze.*

The Topaze as Plinie sayth, is a Gem of  
grasse colour: although that in Germanie  
it is found like to Golde. It was first found in  
Arabie, in a certaine Ilande there: whereas  
the people Troglodite such as liue by Snakes  
flesh and other Serpents, being compelled thro-  
row vertie extreame hunger: and they also bee-  
ing on the water or Sea, driue thither by tem-  
pest, and so both weared and hungrie, digging  
bp the Rootes of certaine Hearbes, by hap and  
chaunce pulled bp this. This Iland after wards  
was sought of Mariners and Marchants, and  
was

was ransaked where as they founde ( hauing  
had of them knowledge hereof) their best Mar-  
chandise. After that, for those peoples sake, by  
whome they had so wonne and done so well,  
they would neuer chaunge the name hereof,  
but after their proper and peculiar speach cal-  
led it a Topaze. For *Topazein* in Greeke is as  
much, as to finde by seeking. Plinie sayth, that  
it hath bene found of that bignesse and quanti-  
tie that Philadelphus is saide to haue framed,  
and made thereof a statue or Image in length  
of foure Cubits.

*Of the Turches.*

The Turches or Turcois, is of the common  
sort called Eranus. It is in colour aircelike  
or like to the Heauens, and looketh cleare also  
as sayth Cardane. It is called a Turches for  
that it is onely found in Turkland or amongst  
the Turkes. This hath such vertue and hid  
maner in working, that it suppozteth and sus-  
taineth, being woꝛne in a ring, a mā from fal-  
ling of his horse, and is saide of the aboue saide  
Authoꝛ to receyue the daunger of the fall it self,  
and to breake and burst in sunder, rather than  
the man should fall and miscarie.

The Conclusion.

**O**f Ydachides I neede not to write, for that I finde nothing of his prayse in other Authors but this: that in manner Spherelike it hath one within an other. Neither neede I write of Zeblicū, which is found in Misena, whereof I finde nothing else, but that it auaileth against venome. Neither neede I speake of Zingites, the ashie coloured stone; which being woꝛne about þe neck, stencheth blood: lastly of all, I haue not much to entreate of Zerieth, which of some is called and reckned the stone Lazulus, whose onely commendation is for that it purgeth Melancholy passions, and stoppeth them. But these which I haue before entreated of, I therefore entreated of, and so far forth I spake of them, as it mought somewhat moue men not to be dull or slack in the searching out of these: for that much profit cometh to man by them. If I should haue spoken of all kinde of stones, as well Gems as other: I suppose it would haue required large and infinite volumes. For the kinde of stones as Isidore sayth, are infinite. But these haue I gathered with good wil, and briefly. Wherefore gentle Reader fauour vs, and beare with vs now; as thou wilt haue vs hereafter peraduenture to enrich these.

FINIS.

The second Booke of  
the Ægemonie or chiefest  
*vertues in all the whole*  
**kinde of Plants, and**  
*of his parts, as of Herbs,*  
**Trees, & Shrubs,**  
*after the order of the*  
**Alphabet.**



*Psal. 135.*

Whatsoever the Lord pleased, that did  
he in Heauen and in Earth, &c.

# The Preface to the 25 *seconde Booke.*



N value more, and in degree  
of Nature higher: In Mobilitie  
about Stones and Metals, are  
Plants, if they had their iust repu-  
tation & were valued as they should  
be. But herein is corrupt and de-  
praved iudgement (I might call it  
abuse, but that this worde is not  
so fit and agreable in all poynts as that other :) and  
therfore it is true that the Doct Gualter saith: whi-  
test that we being fastned and set vpon pleasures, do  
stray from the right rule of Reason, to satiffie oure  
minde & to nourish corrupt iudgement, we set most  
by that that is lesse worth: we most esteeme where  
lesse estimation should be, and haue a preposterous  
maner in iudging, and an awke wit in many things,  
their preferment. But this he spake (as it seemeth)  
most of all moued with the Vulgar and comon sort.  
For the other kinde of men (whome Cullie calleth  
polished and wel addighted in all things) which go-  
uerne and stay themselves by wise & prudent mea-  
nes, he sawe (unless they were I can not tell, howe  
by some euill meanes bewitched) to reckon and es-  
teeme of all things as they were: And therfore he  
may seeme with al intent of mind fully bent to check  
and vpbzaide the Multitude, and their basenes in  
iudgement, whome the aforesaide Cullie trippeth  
estones, but especially in his Oratio had for Cnei-  
us Plancie, wheras he reckneth by a heape of imbe-  
cilities and wayes of halting in all office and duties,  
and first after this sort. In the comon sort (saith he)  
is no perfect knowledge or skill, to select or choose  
C. 1. 1024

*The Preface.*

forth amongst many things what is heade and principall : there is no sound reason, there is no desert of hauing well, there is no industrie or diligence. And in his Oratio for Quintus Roscius after this sort. Thus standeth it with the Commons. They esteeme many things by figure & fantacie, but few veritabily and vprightly. Further, the selfe same Authoꝝ in his Offices holdeth him not Heroicall or Prince-like, which leaneth or hangeth vpon them. Wherefoꝛ let vs go on, and giue them their naturall, pristmate, and iust place and order in degree : forasmuch as in the other abouesaide, in Mettals & Stones, all is in their hid & secret vertue, there making abode & stay hereat : vnlesse peraduenture thou be moued wryth the goodly shew. which with y Sunnes reflexions and light, moꝛcouer the shimmering airc & the Mettall his purifying moꝛe or lesse, meeting all together, one helpeth, coloureth & setteth out another : & thou being in loue with so goodly a shew, and brought to it by euill accustomed, giuest consent and so wonne dost becke at it, and wilt say that it is onely proper to the Mettall it selfe : but from y haue I brought thee, & set thee in another beliefe : whereas I spake particularly of Golde, Siluer, and such like, if thou wilt but onely waye of what stock or household they be of. But to returne to our purpose. In Plantes there is not onely occult and hid vertue : furthermoꝛe, fresh & flourishing colours, wherewith I perceiue thou wouldest be delighted : but there is in them that nature that cometh somewhat moꝛe neare (than those other doe) to the principall Creature man. For in them is the life vegetatiue or that life which nourisheth, augmenteth & bringeth forth his like, moꝛe apparant also, and in sight moꝛe than those other be, which lie shut vp in the earth as dead bodies without life, and haue their maner of encrease or decrease therein, as all other things incensible haue, and are said to quicken or die but vnproperly : In the Plant it

*The Preface.*

26

it is spoken on that wile properly & after such sort, as mankind first next after his conception is saide to quicken and continue withall in reaching by means of naturall order to his last kinde, vnperfect at the first, by this meane of vnperfection, in the which he lyeth and stayeth in after, his conception. 70. dayes, and so long is he plantlike : then the rest of time hath he in part and parcell like ; so disposed and ordeed of Nature to lay holde on, and to apprehende the other life aboue this, called sensitiue, in the which time so bespent ; he seemeth of no greater account or foꝛce than other brute beastes be, whose propertie is (as brute beastes is also the like) to feele grieue and pleasure, to moue, to haue sense, and that newly, then begunne by Orgaine or Instrument diuersly framed. And then euen then it becommeth to haue an appetite to that which it holdeth good and pleasant, and a reuerse or lothsomnesse to y which maketh against it. All this at that time, (euen as brute beasts haue) hath man in that not yet finished, & vnperfect shape or forme. But the other greater and that which is his owne, being once perfect, as to perceiue & iudge by sense both inward and outward, to stande in fantasie, and to marke and obserue all ill deserts (wher-at also brute beastes stay at :) but to leaue these, and to proceede further, to be mindfull of, & to haue in remembrance or recorde things past, to conserue and applie them with the present time, or adiudge there-by what is in the time coming : to vnderstand, to utter the thought in way easie to be vnderstoode : this diuine power (that I may so say) hath man onely, & that man principally & aboue others that is a man in deede, and not by appellatioꝛ name, withal those other powers that be in the other two kinds abouesaide : but so proportionably wrought, & in such maner sorted and placed, as the thirde number is ouer the first & second, holding and contayning them both in his number and account, but of neyther of them



reckeneth againe in making their account. The Plant therefore is of the Philosophers reckned in number of those natures, that hath life: for in them as Aristotle sayth, is a portion of life, even as in savage and brute beastes, saving that in these last their manner of life by way of moving from place to place, by greedie desire to feede and repast themselves, it is more manifest: in those other by reason of their abode and continuance all in one place (as settled hard to the earth, by roote and moysture) and by their more hid receipt of necessaries such as maintain them being also close and occult, have given great causes of doubting. Anaxagoras being moued (I know not wherewith) affirmed that there was not onely a desire in them to tarye and continue in their state, but also that they had and felt both sorrow and pleasure: and his reason he gathered of the distillation of humor in the Plant his Leaves, and of the Leaves increase. Plato saith that they be moued and led by appetite for the necessitie of their provision in nourishing. But both of these Aristotle in his first booke de Plantis, refelleth and reprooueth by argument: wherupon we entende not to stande. yet may it be doubted for asmuch as with Theophrast and such others, rather yea, than nay is answered. And they bid vs looke in eche their appearance. Doth not the Cucumber hate the Vine, and where the one is, the other through a certaine malice prospereth not? Contrariwise, doth not the Vine loue and embrace the Elm, & prospereth the better, the nigher one is set by another? And as of these question is had, so may there also doubt be made of the other. But let euerie man iudge of these as they list. I had rather be still then haue a doe herein. Nowe to their partes and manner of diuision.

Plants be sorted and deuided into three parts: the first is the Herbe: the seconde the Shrub: the third the Tree: there are which haue added hither

a fourth kind which they call Suffutrer a mean betwene the Herbe and the Shrub: but it may better either of the one or of the other of these two be called as they are called being greater or lesse, than to wander so farre for so small aduantage in them by way of amplifying diuision.

The Herbe is that sayth Theophrast in his first booke De Plantis and sitt Chapter which springeth out of his roote well leaued without any body, and beareth seede vpon his stalke or stemme as all herbes do, which are vled to the Pot. The Shrub is that saith he, which out of the roote commeth vp in manifold stocke or bodie and shouteth out armes in his meane kinde of growth, as the Rose and Brier. The tree is that saith he, that from out of the roote ariseth in one onely stock or bodie, and groweth vp in many kinds to great height: beside this it is full of boughes, it is full of knots: besides this it is full of slips and shootes as the Olive, the Figge tree, the Vine. That other which they call Suffutrer and make it the fourth parte hath a certaine thinne and small stock: but such a one as exceedeth not the thinne and small stalk of the herbe: as the Rose and such like. Thereupon we may easily perceiue that all these kinds aboue saide in that, that they liue through the life Vegetatiue and haue their place of growth in the earth, and in that, that they all liue by heate and humor whercof the first (as that which is not much spoken of) seemeth of some to be forgotten in them: further in their leafe and branches: and other outward dispositions herein they all agree and are alike. But herein they are saide to differ (as all things of sundrie sortes do) in these foure points: Whercof the chiefe and principall is their strength or vertue. The second their sinell, which to the learned teacheth their contemperature: for the odor and smell of ech thing doth much betraie the thing. The thirde difference is fetched from their tast or sauor:



*The Preface.*

as the one sweete, the other sower, the one pleasant, the other of sharpe tast & vnpleasaunt. Moreover as they haue those qualities which be proper and peculiar to the tast or want them. The fourth is (and that which is most infinite) of their figure and forme in leafe, of their owne figure, of their colour, of their flower, of their fruite, of their stock, which is as it were the prop or staie of the Plant: of the bark, which is the defence (and as I mought so say) their house to lodge in: and to defend themselves from storme and tempest: further in the roote, difference is found, and to haue one worbe for all, in all their whole composition and mixture. It is to be marvelled how Daine Nature hath vpon the face of y<sup>e</sup> earth (as it were in hir Garden or Orchard of delight) for varietie sake so manifestly varied & multiplied y<sup>e</sup> kindes of colours either simply died, & stained: or else chaungably almost in euery plant or thing growing. But the greatest meruaile that outwardly appeareth (and that which y<sup>e</sup> most cunning workman or Painter may follow, but not attaine to) is in the excellent shew and infinite their kinde of flowers. Whercof some be white, as the Lillie: some purple coloured as the Violet and Saffron flower: Some Scarlet red as the Aramant: some Deep or yellow as the Marigold: some grassie greene as the Primrose: some be speckled as y<sup>e</sup> Carnation: some cole black but those (as Autho<sup>r</sup>s affirme) be rare in so much that the sadde blew coloured flower, as is Calcedonic, hath bene taken of some for black, onely for their most like kinde of apparauing. So that a man maye see howe Nature worketh in many, as in these and six hundred more like, after simple sort without any intermedling: In as many and rather moe as chaungable wherein if I trauielled and did so largely run at roial or launche in looking out their especialties, as Nature most liberally and abundantly hath bestowed hir labour and wrought

*The Preface.*

28

wrought in them: I had neede of long time & greater studie herein to followe such exact discourse, but that I meane not, neither doe I purpose it.

Plants may moreover (to stay and continue yet a little in their deuision) so be deuised, that some shal be saide to be of the Garden: some of the Field: some that like well by the Sea and foulds: some by the Sea bancks: other some there be that onely growe in Fenness: some vpon rockes and stonie walles: some in the sands, and there are which are seene to grow in welles as Liuerwort. Againe some be fruitful, other some barren: some bearing braunches and leaues: somehout al these: some of great growth: other of as small: some thicke and grossly set, as the Cypresse: some as rarely and thinly disposed as the Beach: some full of knots as it were ioynted or deuided as the Reede: some without any such partition, but all ouer plaine: as Hemp. Some which spring vp and increase by seede sowing: other some which arise vp of their own accord not known how: some most holosome: other some most hurtfull. And to twine by this threde of deuision vpon some botome (for it were to long to vndoe the whole skaine) some seeme to haue both sexes and kindes: as the Oke, the Laswell and such others: some without any such apperaunce but onely one in kinde, as the Palme and the like.

The Plant therefore (for of that name we shall haue great vse) maye by Ethnologie of worbe so deriued, be so called, for that it is planted & graft in the earth, fostered vp by his roote and by that nourishment that the roote taketh and feedeth on ministered and put to it by his flours the earth, and of such daily foode getteth euery day greater increase. Plants haue such nourishment through the earth and their roote naturally within, and be in euery their chiefe part and all about a like Organick that being engraft whilst they be greene and not to farre gone

gone through brought in any stocke (onlesse it hath another maner of difference or almost a contrarietie in his qualitie then that others, and thereby not available) are able by secret force of Nature to take and resume againe like life and power, and do as well in the last stocke as it did being a member or parte of the first & naturall bodie. And here vpon it is that whereas through any imbecillitie or let espied and gathered either inwardly or outwardly in the tree, so that it is thereby hindred of his liking and doing well, men in time of yere vse to cut them off, such as are thought to prosper better in another place, and graffe them into a new stock: and being so cut off, are of a greater continuance (but by resemblance to shewe thee howe alike) than those small and sely wormes be, who haue imperfection in their Nature as waspes, Bees, & mites and such like, which by Latin worde are called Insecta that is, in part and member distinct and seuered, hauing for all this life proportionably and equally besprent throughout the whole bodie. In so much that these for a time after that they be cut or plucked into pieces in euerie their parte so seuered, shewe both life, sense and mouing; but in this point coming behind them, for that being once so discerped can neuer after neither in applying their owne parts together, neither yet in fastning or binding them to any body of any their like reuiue and quicken againe. But now let vs leave this our straying abroad (which maner who so vseth in common conuersation & familiar talke is counted and reputed light and a talker: in stile and in endighting any thing a wanderer from the purpose) and come to our talke: & to which we before setled our selues to: herein requiring the Reader not to accuse vs lightly, and on a sodaine to check and reprehend vs as those which haue entered into & businesse which requireth long and exact discourse, and haue made a preface after that sort as though we would go about

to extricate and weede out what might be said at auenture of all things, not onely intending an Hegemonie which we onely promised and is but the chiefest part, but an vniuersallie which is & whole. Vnto whom I would that our sentence or meaning were well knowne: that thereby they might vnderstand (perceiuing also what a preface is) that I had not greatly squared, if I had pursued many more diuisions, for what is there so farre of (so that it belongeth to the thing wherof we intend to speake) that may not be added the thing it selfe being once had in hand. But nowe as hastily as we can and as briefly as we can, we minde to bring in other Authoers thereby keeping our selues free from blame in this Hegemonie or Sufferaigntie of things growing vpon & earth: not absolutly or thoroughly (which thing I would to God it were in our skill and wit (neither do I mean to giue the cause why: which was enough for Theophrast (as we reade written) who hath laboured all his life time, and that sore laboured, and hath not yet giuen and founde an absolute & perfect end of such his knowledge, who although for his time he hath done well & brought great light and bndid or made naked many things in that his kinde of studie and trauaile, yet hath he gone and passed by manie things without either clesight set vpon them or meane of acquaintance had: partly for that the mother of all such greene things as grewe vpon the earth multiplieth euery ech day with increase, and diuersitie of many kinds and playeth the prodigall his parte: and partly that although man mought by art and inquirance after these attaine or come vnto knowledge herein, yet the race of this life was so sodaine and short so often perilled and euery eche momēt at death his nod and beck, which things all summimed and accompted, & euery day the more he watched in these the more offer the had of them to be of his acquaintance, euen when as he was olde and

*The Preface.*

and lay vpon his deathes bed, now readie to make  
farewell of the bodie and soule, began to accuse Na-  
ture of Inurie doing and offence, and fault in per-  
cialtie for that she had so dealt with the Harte and  
Kinde, the Crowe & night Raven, in prolonging and  
giuing them so long life (which good gift on neyther  
ther partes was little or nothing considered) but to  
Mankind she had dealt so straightly, and no poynt  
according to equitie or right reason, in that that shee  
had giuen him such short terme of yeares, and not so  
short as vncertaine, and sodaine: wherein if she had  
dealt more equally and had bene mans friend (as she  
mought haue bene) it had come to passe that our ma-  
ner of life had ben more profitable: science, or Arts  
liberall, (whereas nowe they be rare) should  
haue bene much more absolute: perseverance  
of euery thing his cause (now small) should  
then haue bene more amplified. But now  
let vs heare in eche Plant his princi-  
palltie, the mindes of other men,  
what is found in them wor-  
thy marking: And the  
first in our Alphabet  
shall be the Al-  
mond tree.

*Farewell.*

30  
The seconde Booke of the  
*Aegemonie treating of Plants*  
as of Herbes, Trees, and  
Shrubs, perticularly and  
Alphabetically.

*Of the Almond tree.*

**T**he Almonde tree in Greeke is  
called *Amygdalē*, in Latine *Nux longa*,  
a long and straight forth kinde of  
Putte. Of this Aristotle hath these  
wordes. The Almond tree sayth he, requireth  
much attendance and diligence to be kept from  
endamaing and hurt, whilest it is tender and  
yong. It prospereth not vnlesse it be set in good  
ground, in the which it yeldeth much fruite. It  
dyeth and fadeth away, whereas ouermuch  
cold aboundeth. Wherefore his best liking is  
in those Countries whereas heate raigneth.  
It yeldeth two seuerall kindes of fruite, the  
one bled to meate, the other onely to medicine.  
Diascorides sayth, that if the For happeneth  
to eate and digest of this kinde of fruite, he by  
and by dyeth, except he licketh in water in  
the present place, and that immediatly. It  
may

## The second Booke

may peradventure so be, for that which is hol-  
some and good for one kind, oftentimes is hurt-  
full for another. The same Author sayth also,  
that that Almond tree which is most sweete  
of taste, if it be once bitten or gnawen of Cat-  
tell, it by and by loseth his goodnesse, and be-  
commeth most bitter and sower.

### *Of the Alder tree.*

The Alder tree (which by corrupt and ac-  
customed kinde of speaking they common-  
ly call the Elder) is of verie barraine and un-  
fruitfull nature, as Theophrast witnesseth:  
this is his onelie best and the chiefest thing he  
hath, in that he groweth straight vp in bodie,  
and is in his Wood and inwarde Marie very  
soft. His growth sayth he, is in moyst and wa-  
trie places, and else no where.

### *Of Aloes.*

A Loes, is a precious Wood which groweth  
in Indie, a Wood of most sweete smell, ve-  
rie medicinable. Cardane saith, it hath a great  
lease and grosse, verie fat, whereout distilleth  
that kinde of Gum that is most odoriferous. It  
is taken also with Phisitons for an Herbe  
which is most sharpe & bitter, which groweth  
in Indie and Persia.

of

## of Trees, Herbes & Shrubs.

31

### *Of Aegration or good old Herb.*

Aegration hath one and the selfe same name  
both with the Greekes and Latines, and is  
a small Shrub, verie full of yong thoutes and  
sips. It is like Digan or Marigolde, & hath  
his flower alike coloured as saith Dioscorides  
It may be thought that it hath that name, for  
that it preserveth a great time without losse of  
his vertue, or not being otherwise hindered by  
sicknesse and age.

### *Of Agarick.*

Agarick, as sayth Dioscorides, hath both  
Male and Female: and is in efficacie or  
effect such, that it maye be applyed to all sick-  
nesses, such as the sick person must patiently a-  
bide, whether y it be used with water or wine,  
in which sort it is most commonly ministred.

### *Of Agrimonie.*

Agrimonie, of Mesues, is named Maud-  
len, the Latine worde is Eupatorium. It  
is a short Shrub, & of no great or iust height. It  
hath his lease parted as it were fivc portioned.  
The decoction hereof, saith Dioscorides, or his  
pouder dried is an excellent remedie against  
the oppilation of the Liuer & Splene, by reason  
of

of fleume, and is taken either the Herbe it selfe alone, or else sodden among with Wine.

*Of Annet or Dill.*

**A**Nnet or Dill is an Herbe whose seede as Dioscorides sayth, may be kept by y space of thre whole yeares next after it is gathered, without losse in any point of his operation.

*Of Anise.*

**A**nise hath the like vertue that Dill hath, but in saour and tast, it is more pleasant and swete. It commendeth vnto vs the good breath and swete, and bewaileth the contrarie.

*Of the Apple tree.*

**T**he Apple tree is of good sounde bodie, of wrinkled bark, and in outward Cote very full of knots. In flowers at the spring time verie beautifull, in swetenesse of fruite in the Autumne almost not comparable, in fruit and increase verie wonderfull, and vnder this one name it hath infinite kindes. Plinie sayth, that vnlesse it be often cropped, and rid of superfluous and troublesome boughes, it will soon waxe barraine, and leaue off fruit bearing. The same Autho: sayth also, that the fruites hereof must be gathered in faire weather, vnlesse that they

they being laid by with outward plentie of accidentall and aerie humo: , doe by and by rot: he monisheth also that they be gathered before they be full ripe, for their better goodnesse than being preserued.

*Of Artichoke.*

**A**rtichoke the wilde, most commonly called the Chistle, is an Herbe wrought and fashioned on euery side in maner of a sting, or spearelike, and hath in the top of his stalke or stem, a certaine heade wherein his seede lyeth. It flourisheth and liketh best, in those places that be least frequented or nothing looked to.

*Of the Balme tree.*

**T**he Balme tree is rather a kinde of shrub, then a Tree, and may well be counted of that house for his lowe and humile kinde of growth: for it heightneth neuer aboue two cubites. The Timber hereof is called in Greeke *Xulobalsamon*, his fruite or seede *Karpobalsamon*, the iuice is called *Vpobalsamon*, bicause the bark of this Tree must first be stricken and hewen with Iron wedges, before it yeldeth any fruit, whereby it being so wounded, by and by drop- peth and distilleth a certaine humo:, in a ma-  
ner

ner tearlike, which humoꝝ thus issued through the coldenesse oꝝ other affection of the Aire about it, dyeth to a kinde of Gum. Plinie preferreth this his smell before all smells. But herein good heed must be taken, least we march and march with the grecke Sophister. And the same Plinie sayth (as also Theophrast doth) that it onely groweth in a certaine Dale and Valie of Siria, which Valie hath his whole compasse in a maner in two onely Croates, and hath bene y<sup>e</sup> possession of long time of two sundrie and severall Princes. Whereof the greater was supposed to be in contents. xx. Akers: and the other lesse.

### Of Barley.

Barley, in his excessive Drought differreth from all other our kindes of graine, and is called in Latine Hordiū, as if you would say Aridum, hard and drie. It is neuer solwen but upon such kind of earth, as is drie. Plinie saith, that amongst all other kindes of corne this is last solwen, & with the first reaped: that which also experience with vs here at home teacheth.

### Of the Beach tree.

The Beach, saith Theophrast, groweth onely in rough places, and most commonly upon

upon hills. It hath many and sundrie kinds, of some accounted foure, of othersome five. In name all one, but in fruit bearing euerie one disagreeing. One of his kinds beareth a Sweet Mast oꝝ Acorne (as the Oke oꝝ Chestnut doth) and of some is taken for the Oke. It is called of the Grekes *Phage*, because in y<sup>e</sup> former time men liued herewith, & had it in Acad of byade. This kinde as Plinie sayth, is after a soft hairie Lockt, almost growing out of fashion. It is nothing solide oꝝ masse, but much porous: and therefore of the lesse endurance, as saith the same Author. Of this kinde of Wood being bent to Ashes is made Glasse, Arce, herein playing the workman.

### Of Beete.

Beete, is a Cardain Herbe, and in good plenty with vs. Therof are said to be two kinds the one white, and the other black: both medicinal. Aristotle saith y<sup>e</sup> vpon his roote (as vpon any stock) any yong set oꝝ slip maye be set and graft, and through the roote his good liking in growth, may be brought from his owne nature into naturall parentage with the Tree.

### Of Bearesfoote.



## The second Booke

**B**Earefoote, is an Herbe whole and moyst, in the first degree, as the Physicians say: and is vled of them as a remedie to the Splene, and to giue the vitall and liuing spirites moze easie and lose passage.

### *Of the Beane.*

**T**he Beane sayth Theophrast hath his manner of growth thus. His roote is thick and grosse: somewhat moze deeply set than the Rade his is. In the length it is indifferent, sometime foure Cubites high. It giueth fruite by manner of Celler: one onely in one part of his Huske. It is in his chiefest hauerie, and liketh best being solone in moyst grounds, and especially in the Fennes and such like. It is also said sometime through the rancour of grounds to come by vnsolone. The Pithagorians condemned it, as y<sup>e</sup> which was not meete to meat. For sayd they, it dulleth and maketh grosse ech sense and spirite. It also causeth and exciteth by in sleepe horrible dreames. Varro thought it was forbid for that as he sayd, the soules of the deade were therein placed.

### *Of Betonie.*

**B**etonie is a water Herbe which for his singular colde working and growth also, in  
colde

## of Trees, Herbes & Shrubs.

34

tolde Countries and places is called in Greeke *Psikorrhoe*. It remedieyth sayth Dioscorides the consumed Gall.

### *Of Birdes tongue.*

**B**irdes tongue, is an Herbe whose chiefest working is to prouoke Macerie, and causeth most ranck seede. It figureth the tongue of a Birde, whercof it hath his name.

### *Of Borage.*

**B**orage, the best that it hath, as I did. sayth, is as I finde to engender good blood, eyther sodden among other things, or else taken raw by it selfe.

### *Of Bindweede*

**B**indweede, of some Withweede, is an herbe verie noysome or hurtfull to the other fruits of the Gardaine. It hindreth their growth, and troubleth them with the inuolapping and circumplication about y<sup>e</sup> other their stem or stalk.

### *Of the Blackberie tree.*

**T**he Blackberie tree, is after his sort bushy, bearing that fruite that estsones refresheth the shepheirde, he being in the field, and often contenteth his lust. Whis his Lease or couering  
F.ij. ring



ring is said of Dioscorides to destroy and kill  
Serpents.

*Of the Bremble.*

**T**he Bremble, of some is called Bucepha-  
lus, of other some the water Bremble. It  
is of two sortes: one the field Bremble, which  
most commonly groweth in waters: and the  
other Cardaine Bremble, or swete Bremble,  
which hath a verie good smell. They of Thrace  
and those which dwell about the floud Stri-  
mon, feede their horse with y<sup>e</sup> greene growing  
Herbe or Lease of the Bremble, and are said to  
be marueylous fat therewith.

*Of Britanick or English Herb.*

**B**ritannick or English Herbe, hath the bry-  
looke of the greatest Sorrell, but in colour a  
little more black, somewhat Mossie or Wealie.  
The best saith Dioscorides, that is founde in  
this Herbe, is his iuice, verie wholesome and  
profitable to many things.

*Of Brome.*

**B**rome is a Shrub, which of some is called  
Mirica for the bitternesse of his tast. It  
groweth in stonie and baraine ground, and in  
such places wheras no culture or care of good  
tilling

tilling is had. And his onely presence is a tho-  
row signe or euident token of barraine and dry  
ground. It hath his boughes flourishing as  
well in the Winter tide as in the Summer.  
His flower ycalow, and Cod blacke, both of  
nosyome smell, and of bitter taste. Yet in wo-  
king, sayth Dioscorides, it is verie wonder-  
full. For his Lease or flower being sadden and  
boyled among with running water, brydeleth  
and kepeth away swelling of the Splene. It  
helpeth the tothache, and stencheth the flowing  
of the bloudie Flir.

*Of the Bulrush.*

**T**he Bulrush hath one kinde, which of some  
is called Sonnes brow: The Romaines  
call it Sea Bulrish or Manuad: And it hath  
two kindes: one which hath a square top or  
crowne verie blunt withall: and the other is  
rather spearelike and sharpe topped. This  
last saith Dioscor. intermedled with drinke,  
bryngeth on fast and sound sleepe.

*Of the Burre.*

**T**he Burre of the Greeces is called Philan-  
thros, mannes friend, for that it coucteth to  
catch holde and to cleaue vpon man his Gar-  
ment holding fast by such kinde of roughnesse  
F. iii. as

as it hath.

### Of Cammock.

**C**ammock sayth Theophrast is an Herbe thoroughly beset with prickles, and is one of those that continue but for one yeare, or for the Spring time, Sommer and Autumne: and so fade away. His leafe is like Rue. It groweth in such ground as is tilled, & especially where as Corne or such like graine is most rancke. It is plucked vp by his roote, then when as the earth through the Sunne beames is feruently hote, or else not. In some place for binding & staying the Husbandman it is called Rest harrow: in Cambridge shire *Willow*.

### Of Cammomill.

**C**ammomill, is an Herbe used of Physicians to purge the head, and to emptie it of superfluous humors and other grosse matter. Auicenna sayth, that there is three kinds hereof. One which hath a Saffron flower: another whose flower is as it were Purple coloured: the thirde is white. This hath that laudable preheminance for that the more it is trod and kept binder, the more a great deal and the better it commeth vp and prospereth.

### Of Capers.

**C**apers, or the fruit which is called Capparis, is so deriued from the Greeke name, for that it hath a round head in the top of his stem. His best liking is in dry & stonie grounds, and is called of the Physicians the purging Herbe, of some it is called Doggues Bemble, of other some Doggues Apple, of other Hares heart. The Mages call it Pentheron.

### Of Casia.

**C**asia, is one of those sorts which haue their preheminance and are had in price for their odoriferous and pleasant smell. Which (sayth Plinie) hath three kinds, in no point one coloured like to another. For the first is white, the seconde red, the thirde almost blacke. The first is of least value, for that it soone rotteth, and is consumed and eaten of Wormes. The best is tried thus: by sauer or smell, tast and colour. It groweth in Arabia. His stalke or bodie sayth Theophrast, is somewhat grosse or superfluous, representing therein strikes, small and long, not much vnlike to Sinewes. It hath a barke and rinde but most difficult to be pared away. It is cut in the bignesse and length of two fingers, or a little more: and

*F. liij.*

that

that onely about the vppermost and most tender twigges, and is after sowed by being so cut whyle it is fresh and greene with some strong binding, the binding most commonly being of an Ore his hide. The true Casia we haue not; neyther the true Cynamon.

*Of the Cedar tree.*

The Cedar tree is in Lease like to the Cypress: his Wood is counted precious, and is long endurable for that it neyther harbozeth Moth nor Worme. Wherof (for this such his goodnesse) the Pillars and Beames of Palaces Houses and Pallaces, likewise of Temples are made herof. It groweth in Affrick, Crete, & Siria, and especially vpon the Mount Libanus. Rabanus sayth, that it is the verie Lable and Queene of Trees. Theophrast sayth, that it is of marueilous high growth, verie light, straight vp, about the bodie without wein or knot. And aboue al places saith he, that beareth the freshest, and is of greenest leaue that is in Corrican. From thence is brought that sinete powder which is called Cedria; which they vse to besterwe vpon Garments, vpon whome such like to preserve them from worme eating.

*Of Cerfolie.*

Cerfolie, is an Herbe in operation and working in a maner fiery. His best is, saith Dioscorides in that that it being wrought & tempered with Virgins Ware, remediet all kinde of swelling.

*Of Cetemale.*

Cetewale, is an Herbe whose roote the Physicians vse to gather in Sommer, and being then dried indureth in good case thre whole yeares next after.

*Of Centorie.*

Centorie, is called the bitter Herbe, for that it is most bitter in tast: some call it the gal of the earth: his working was first knowne by Chiron the Centaure, who vfed it first in Medicine.

*Of Celedonie.*

Celedonie, is an Herbe which beareth a Saffron coloured flower, whose flower also gathered and helde in the hande dyeth, and stayneth the gatherers hande. Plinie sayth, it is then in his best lust, when as the Swallow abydeeth and buildeth amongst vs, and

and serueth the Swallow (as the same Plinie and Aristotle also doe witnesse) to great use and purpose. For say they, if at any time by any mischaunce or fortune, hir yong be hurt or perilled in their eleight, the dam goeth to this Herbe, & pteseth forth his iuice, which being so done, she annoynteth it about their eyes, and so restoreth them to the better and their former state and case againe.

*Of the Cherie tree.*

The Cherie tree saith Theophrast, heighteneth and matcheth with any in that poynt what so euer. It sometime reacheth sayth he, to 24. Cubites, his leafe is like to the Medlar, sauing that in handling of it, it is somewhat more rough. His flower is white, which hauing gotten full ripenesse becometh bloud red.

*Of the Cinamon.*

The Cinamon shouteth forth out of a yong set or spring in bignesse about two Cubits. It groweth in Indie and Arabia, as Theophrast mentioneth, and is called Cinamon, for that it hath his top as it were folded or plated. It is of a shie and duskie colour: his leafe is like to wilde Maioram. It neuer smelleth till it be thoroughly drie. It groweth amongst  
Wiers

Wiers and berie hard Rocks, and is gathered with much paine and difficultie. In Fables we find that this fruit is found in the Phoenix nest. Theophrast sayth, that is of the best goodnesse which is next to the twiggs and top, and that is lesse good, which is next to the roote.

*Of the Ciprous tree.*

The Ciprous tree is so named of the Grekes as Isidore saith, for that in his growth and especially beneath about his roote, it figureth the Pine Apple tree, or that figure which the Geomitricians call Conus. It is singuler in swete smell. And for this purpose they were wont in olde time to burie their dead with the Wood hereof, hereby thinking to keepe vnder, and to suppress all ill smells and saours of dead Carcasses.

*Of Cokkell.*

Cokkell is an vnprofitable Herbe or rather (to giue him his right name) a hurtfull weede which will alwayes be medling with the pure weate, and doeth often choke it vp, and hindzeth his growth: So that the old Proverbe is herein verified: the ill weede ouercroppeth the good corne.

*Of Coltes foote.*

**C**oltes foote of some is called Bethicon, of the Egyptians Suarcha. His leaf is like to the Rue leaf. It ariseth from the roote direct and straight vp.

*Of Coriander.*

**C**oriander hath his name common with vs and the Grekes. For it seemeth to be so called *Apo tou korion*, of plentie of seede. Which seede being taken in sweete wine, prouoketh a man to much venerie. But this being after this sort drunke without moderation or reason in so taking it, causeth Phrensie and madnesse.

*Of the Chestnut tree.*

**T**he Chestnut tree is a verie tough wood, and so massie or sound, that it maye be the principall Beame in all buildings. It is so fertile and ranke in yong shote and slippe, besides this in budding and giuing of slowe, that being once cut or hacked in pieces, will be the better for that, and bud so much the more. It is called *Castanea* in Latine quasi *Castraria* a *Castrando* because it is so often topped or gelt, or because it is first opened befoze it is rosted in the

the fier. Some saye that those kinde of Coles wherewith the Smith mollifieth and worketh his Iron are made with this.

*Of Chastlambe.*

**C**hastlambe or *Agnus castus* hath y slowe and seede that being digested of vs, openeth forthwith the pores of the bodie: consumeth and drieth vp that naturall moisture within. *Diascorides* sayeth that with so working, it maketh men chaste.

*Of Crowtoe.*

**C**rowtoe of some is called *Vacinium*, in Greeke *Iacynthos*. It hath a leaf like to *Popper*, a handfull in height, in bredth it is lesse or more small than a *Waidens* finger. His colour is greene as y *precious* stone is of y name: his top is full of purple flowers. His roote circle like or round. It being drunke saith *Diasco.* with wine purgeth the Gall of his superfluousnesse. Of this Herbe y sundrie fables haue sprung vp with y Poets. One that it was first a Boy entierly beloued of *Apollo*, whome he at a time by a certaine mischaunce slew, which thing done in his furte (lesse that with his death his memorie should also die) he turned him into this kind of Herbe or Plant. Another is

is, that it sprang vp of Ajax bloud the most valiant Captain that euer the Greekes had. And for the remembraunce of so worthie a Knight or rather Princelie and Heroicall person, the Gods are said to haue giuen to this Herbe two baynes, figuring and evidently shewing these two Letters A. and I. with vs it is commonly named as we said before, Crowtoe.

### Of Crowfoote.

Crowfoote of some is called Astrion. The Romanes in their phrase of speech call it bloudie leafe. It spreadeth sayth Diascorides, all abroad vpon the earth, rather than by any meanes it should heighthen. His leafe is cut about or bepinked. It beareth yelow flowers, called Goldknops, and wheresoeuer it groweth (whosoever list to dig vnder and about it) shall neuer finde his roote without great store of humoz and water, like as in Camomill.

### Of Cresses.

Cresses with the Egyptians are called Moch. The Romanes call the Nasturtia. This kinde being drunken sayeth, Dial. much auailleth and is a certaine remedie against serpents. The Persians vsed it as the best Sallet that they had in al their feasting and banquetting

ting. It auailleth much to memory, whereof auailleth this Proverbe: Eate wel of the Cresses.

### Of the Cucumber.

The Cucumber after Plinie groweth both in the Gardaine and in the fiede. It is of those sort sayeth I sidore as also Theophrast, that chaunge their leafe and stalke often.

### Of Cinkfolie.

Cinkfolie or fine leaved grasse of some is called Pentadactylon, or Asphalion. The Magges call it Ibis claw or naile: some cal it Mercuries finger. His leafe is like to Mynt, and belwen or hacked tothlike, in maner of Saw. His flowre is yelow and somewhat pale with all. It groweth in moyst and watric places. It is ministred often of the Physicians with Laxers and Purgations.

### Of Daffadill.

Daffadill, some call Anthericon, the Romanes Kings spare. It is in his stalke becometh thinne and light, and beareth his flower in his top: it is of plentifull roote. It being ministred medicine like, remediethe the Serpents sting.



*Of Dictamus.*

**D**ictamus is an Herbe which groweth in Crete and is very wonderfull in loosening & unbinding the straights of the bodie. Tullie gathereth this to be true by the maner of the Deare or Harte, who being stricken in the rib with anye Dart or Arrowe, so that it sticketh hard fast: they straight wayes hunt after and hasten to the water bankes of the Fen where this Herbe groweth, and finding this, catch it as a present remedie to haue thereby helpe in such a distresse: which Herbe being once eaten, they shake out the Dart or Arrow out of their ribbes as they list.

*Of Dill.*

**D**ill some call Anis. The Egyptians Arabicus. The Mages after their tongue, Dogs head or Houndes loke. The Arabians Mercuries hede. The Romanes as before Anis. Dioscorides saith, that it hindreth and hurteth the good vlesight being often taken, and is a hinderance to issue.

*Of Dragaunce.*

**D**ragaunce is an Herbe so called for that it is bespotted and is specked in his colour much

much like to a Snake: representing the berie Asper or Dragon, which Herbe the Asper it selfe standeth in dreade of. Of some it is called Colubyne, for it hath hys flower purple coloured: it is also cloven and sharpe as the Serpents tongue is. It is blacke in the midst of his flower. This sayth Dioscorides, hauing his roote dyed and beaten all to powder & conset also with water of Roses beautifieth and cleareth the soule face, as being with other things handled helpeth otherwise.

*Of Dragon.*

**D**ragon the greater and the lesse. The greater of some is called Aron, Haron, Iaron. The Romanes call it Serpentarie. This groweth only in shadowie places, and such as be hedged, so kept away fro the Sunnes beate, which thing it cannot abide. The lesser hath white spots, and those little, his stalke straight by: and his length about .ij. Cubits.

*Of Dwale.*

**D**wale is called in Greke Struchnon Tynoticos in English slepe Dwale. It is a kinde of shrub sayth Diosc. which groweth high to the sea, berie abundant and plentiful in yong shotes. It is maruellously effectuous to bring



a man on sound and fast sleepe. There is another kind of the self same name which is called mad Dwale. Which being drūke sheweth wonders by a certaine false shewe of imagination.

### *Of the Elme.*

The Elme is a tree whose wood or timber is yelow, verie sinowie & strong. It is called of some all heart. It is used and occupied principally about magnificall or beautifull gates. It is then best of all riuen, clouen and cut in sunder when it is moyst and greene, and wyth more difficultie being once drie. Theophrast sayth, that it is in his kinde verie barraine. It only beareth a certaine Grape, but nothing else. It is one of those kinds that putrisie and breed worms.

### *of ESele.*

ESele of some is taken for Ciebright: this hath his leafe verie thinne and plaine. It is not of so fresh a greene colour, or of like looke, as many other plants be: but this it hath above them, for it being pressed, doth giue a very daintie and most medicinable iuice or humoz, not much vnlike to milke. Dioscor. sayth, it purgeth scume and other such superfluities of like nature.

### *Of the Elder tree.*

The Elder, saith Isid. is verie soft in handling, and of verie small heighth or growth. Hereof are made certain kinds of instruments and especially a kinde of Symphonie whiche the common sort call a Pipe: the learned and more stull kinde of men name it a Duleimer. As the abovesaid Authoz. witnesseth, in that his tractate of Muscicall instrumentes. It hath boughes thicke and grosse, verie plaine and well compar with all in his outward appearance. But within they are verie hollow, and haue nothing else but a soft Marie, which is commonly called their pith. Plinie sayth, that if the middle Marke or kinde be pared or cut somewhat more toward the vpper part of his stocke or bodie, than towards the nether part, or contrariwise, so it will afterwards augment either vpsward or downeward, with spreading forth of his armes or bzaunches after that sort.

### *Of Fenkell.*

Fenkell is an Herbe of the Cardaine and fiede common to them both, but not so common, as effectuous. The Latine worde signifieth, that it should be sharper of the sight, & Dioscorides also sayth, that the iuice of this

## The second Booke

Herbes roote quickneth the eyes. It is called of the Greekes *Marathron*. Plinie (as also Isidore in his .xij. booke saith) that the verie Serpents (if nothing else did) were sufficient to poble & to cause this kinde to be well reckened of, so that through the onely taste or eating hereof, they shake off many sicknesses, and thereby keepe away, or off from them weake & olde age.

### Of the Fig tree.

The Fig tree, is of no high growth, neither nice in bodie, but grossely set and thick, all his Wood not so plaine, as wretched & wretched: the colour of his Lease and Kinde somewhat more wan or pale: his flower Medler-like. It is called *Ficus* in Latine a fecunditate as some say, so such fertilitie as it hath and increase: so so some as his fruites, those that be all of one time in growth begin once to ripen and are pulled or plucked therefro, it straight wayes with no lesse aboundance shooteth forth other. It hath that humoz (as it is said) that is like womans milke. It hath also that vnicuous and Oylie nature in tast and smell, so vnplesant to the Bull, that there is no better bit or Bzidle to stay and quiet him, then to bring him to the Fig tree, whereas he may haue but onely sent and smell hereof, and being neuer

so

## of Trees, Herbes & Shrubs.

43

so ferce, is forthwith tamed. It hath diuerse appellations and names of diuers Regions & Countreys. There is one kinde saith Theophrast in Indie, which euen from his boughes or branches giueth yearely roote. There is another Fig tree called *Egiptiaca*, which in Wood and fruit bearing, is like the other: but in effect and manner of working is contrarie both to this kind and to all other: so it being thowen into the water, it straight waye descendeth and seeketh to the bottom (and that which is most to be maruelled at) after that it hath bene so a long time drowned, and hath euery parte or poze full of water (at which it should seeme to be more ponderous) it then ariseth vp againe to the waters top, and so keepeth ouerlie and about the waters highest superficie, and swimmeth as Saint Augustine sayth, as all other kinds of Timber do, about.

### Of the Fir tree.

The Fir tree saith Theophrast, hath this one maner and custome peculiarly to himselfe, that being cut, eyther hindred or hurt, by any storme or tempest in y left side of his stalk (which kinde of stalke it hath both light and smooth) it by and by taketh hart a grasse, and groweth round about and garland like, a litle

G.ij. beneath

beneath his top: which some call leaping about: other some the daunsing of the rounde. It is in colour somewhat black, to feele to hard above measure. Wherof the standing Cups of Arcadie were wont to be made. And this farder it hath peculiarly, that cutting y bough, as without skill, or hurting the toppe, it forth with dyeth.

### Of Firse.

Firse, or Gorse, is a most sharpe and thorne kinde of Herbe, growing in Woodes, Forrests, Deserts and in such grounds as be most barren. It is saide to prick and wound the feete of him that passeth by, and catching holde of some part of a man, some pierceth to the quick. The common sort call this dangerous herbe.

### Of the Frankinsence tree.

The Frankinsence tree is verie plentiful in boughes growing. In leafe it is like to our Iacare. Dauning y it is much more small. It is in colour as greene as Rue, in rinde a barke as soft as Laurell. The tree it selfe hath ere now bene called Libanos, & in Greeke *Dendrilibanos* his Gum or teare. Libanotos of Galen. Eriopedes again contrariwise vsed Libanon for the teare: and Libanotos for the tree. It is so fabled

with

with y Grekes that it had his name of a yong man, and the same an Assirian, whose name was Libanos, who after ward was turned in to this kinde of tree, whome certaine enuious persons sue perceiuing him so serious in worshipping the Gods. (For the which their malice being not long after acquitted and reuenged) it was afterwards and hitherto is holden in opinion that there was no better nor more acceptable sacrifice to the Gods than Frankinsence offered vp. There is a certaine Manna of this Frankinsence, which Plinie will haue to be y purest of this his humors drops working forth by great pressing. There is also a certain smoke in this, swete and pleasant, after that it be burned, as there is also of Mirrhe.

### Of Fumitorie.

Fumitorie of the Cyprians is called Lynx of the Grekes *Kapnos*, with the Latines *Fumus terre*, the earth his fume or smell. It is a bushie or shrublike Herbe like to Coreander his flower, white or more like Ashie colour. Dioscorides sayth, it letteth the hayres of the eye liddes, being pluckt away to grow again, annointed and layde with Gum. It is in his best working, then, when as it is greene.

G.iii.

of

*Of Garlick.*

**G**arlick, hath his name of his strong and vnpleasant smell; bicause it smelleth saich I sidore so strongly, and with that so lothsome, that it taketh away, & hereaueth for a time the good and swete smell of all other things. The best that it hath, is that it is good of encrease, for euerie and eche coate of his (those I call coates which are as it were on both their sides behemmed and parted, and are as it were in seuerall corners of the house, but yet in house and so by that becomen all one) set in the Gar-daine or otherwhere, will some come vp and much prosper. Which thing the Dyon as Aristotle sayth, halteth in: for that is set onely by whole heades, & so cometh vp or else not.

*Of Ginger.*

**G**inger, in Grecke is called *Zingiberis*, it groweth in Arabie, his groweth is by manye and infinite small rootes: in fauill and fauour not much vnlike to pepper. Chuse sayth Diascorides oft to be taken hereof thus. Take them for the best and principal, which haue not bene eaten, neither gnawen with woomen: for they haue their wormes also as at other rootes haue,

*Of Gladiolus or Sworde herbe.*

**G**ladiolus, his form and proportion of leafe is like to Hedg, his flower yealow in a maner like to the flower Deluce: some call it Arion, some Sword point or edge tole: other some cuttle haft. The Romaynes as before, It groweth for the most part in the fiede. It hath a double rote one placed & settled within an another. This his rote sayth Diascorides, being taken in wine prouoketh and stirreth vp to Venerie.

*Of Graspe.*

**G**raspe of some is called Asyphylion. They of Affrick call it Eball, the Egyptians Anuphi, the Romaines Cattails meate. His groweth (as what it is also) is verie wel knowe of all men. Herein lurketh the Serpent, and hybeth him selfe safely. With this all beastes and Cattall of the field do liue. It helpeth and remedyth, sayth Diascorides all hinderances and stops to vyne. There is a kinde of graspe in Babilon, whiche is like Cane or Rorde, which being tasted or eaten of, killeth the Cattail, and it groweth by the highe way sides on euerie side as they iourney. In the Hill Parnasus, there groweth another kinde of graspe

grasse more thicke and ranke than the other,  
& of better size: for it beareth a leafe like Iule.  
In Cilicia there is a kinde of Grasse which is  
called Heracha, and of the Egyptians Apap,  
which groweth in hedges about walles and  
vines: whose leafe is like Mercuries Herbe,  
and as full of Bziestles.

*Of Grunswell.*

**G**runswell in Greeke *Ercigeton* it groweth  
vpon walles and Tileshads, and is hoare,  
like to an olde mans bearde. It hath a duskie  
flower. Dioscorides sayth, that his stalke be-  
ing boyled in water, and afterwards drunke  
w wine, doth ease the sore grief of the stomack.

*Of the Gilofer.*

**T**he Gilofer is called *Gariophilus*, his  
flower of al other flowers is most swete in  
smell. There be many kinds of Gilofers, al-  
though but one name for the all. There is also  
a tree of y name called *Geu* of other some *Be-  
ner*, which hath fruit in tast like y *Peppercorn*

*Of Hares foote.*

**H**ares foote, of some Hares commyn. It  
groweth in Cardaine Alpes. And is as  
Dioscorides saith, a singular Medicine to kepe  
and

and defend the inward bowels from swelling.

*Of Henbane.*

**H**enbane, hath the name to be a cause of  
madnesse or surie: Isidore sayth, that it  
killeth and bindeth the spirites: The Herbe it  
selfe hath a top or small heade. In olde time,  
vpon the Crowne or Myter of the high Priest  
stode a flower right vp on the top, not much  
vnlike this Herbe, about a finger in heighth,  
supereminent, & vnderneath this, in the lower  
part of the garland or Myter, round about his  
Temple or forehead, there was a golden circle  
in three sortes ordered, and set vpon, the which  
stode with ycalow flowers from one side to a-  
nother. We must gather that something was  
figured hereby, and that the high Priest or Bi-  
shops were not on this wise ordered for nought

*Of Horse taile.*

**H**orse taile but more commonly with vs  
called Catres taile, of the Greekes *Hippuris*  
of the Mages Saturnes stode. It groweth in  
waterie places and those softlye dighted and  
banked about. It creepeth vp by stalke aloft,  
and reacheth ouer his neighbours head, coue-  
ring and preasing as much as it may to be the  
higher. In his top it figureth a taile to loke to.

And

## The second Booke

And thereof had it his name. His roote is tough and verie harde. Diasc. sayeth, that it is a soze binder, and that it stencheth eruption of blood.

### Of Houselike.

**H**ouselike in Greeke is called *Acizoon*, as you would say, allways allue. It is allways greene and well liking, and for his endurance is resembled to Ambrosia: for his colour to the Marigolde, for his roundset or figure to the Bullocks etc: Insomuch that the Romans call it Jupiters etc. It hath a fruitfull lease in the bignes of a mans thumbe: in the end thereof it is sharpe or like a tongue. It is given to drinke sayth Diascorides against the biting of the greatestt kinde of spider, and that kinde principally which hath the moste whites, as some be thysse tainted. There is another of this name, but it is lesse, and is called *Acizoon to Mikron*, or with the Romanes *Vitalis herba*, or *Semperuiua*: Semgreene. It groweth vpon wallles and tiled houses and is many wayes medicinable. Diascorides.

### Of Humlocke.

**H**umlock in Greeke is called *Komeion*. With the Egyptians *Apemphi*; in Latine *Cicuta*. It hath his stalk and stem like Fennell.

His

## of Trees, Herbes & Shrubs:

47

His flower is white. His seede like Anise seede, but more white. It is one of those kinds of plantes which destroye and kill as sone almost as it is taken. Wherewith as we reade Socrates the good Philosopher died forthwith, after that he had bene once caused and compelled of malicious Judges to take y Cup wherein the iuice hereof was poured, and so to drinke it off. Diascorides sayth it killeth through extreme colde, banquishing and ertinguishing all naturall heate.

### Of the Herbe Facinct.

**I** Acinct is an Herbe hauing a purple flower. It toke his name of a certaine noble childe, which among the Syrtes in a Pasture there was found dead. So the childe his funeral gaue name to this Herbe. His colour is properlye Aerie, bespotted among with Purple and red. It hath a certaine flare lyke Snowe. Of these colours were the Priestes robes of, as we read in the old law.

### Of Sope.

**I** Sope is an Herbe of meane growth, but of much vertue, and principally in purging the Lungs. Wherfore in the old law sayeth Isidor,



Isidor, by a bunch of Ilope, they would be besprinkled with the bloude of Lambes, which would be counted and reckened cleane.

*Of the Juniper tree.*

The Juniper tree is so called of similitude and likenesse to the fire. For in Greeke signifieth the fire: or as some thinke it is so called for that in his maner of growing it is like that figure which the Geometricians call Pyramis, we may say sharply topped. Or as other some say, it is so named for his good and long maner of retayning and keeping fier, insomuche that if Coales of fire be raked vp, and inwrapped with the Ashes hereof, they continue as they saye, vntextinguished by the space of a whole yeare. It groweth sayth Dioscorides, in stony and desert places. Plinie sayth, that the onely shadow of this sleeth and killeth Serpents: and therefore his fruit is reckned to be a remedie against poyson.

*Of Iupiters beard.*

I Vpiter's Beard, called of the Greekes *Chrysoskome*, as you would say Goldilocks. It is haire like Ilope. Dioscorides sayth, it is taken in wine estiwes to purge.

of

*Of Iuie.*

Vie sayth Isidore, is so called, for that it creepeth all about, and cleaueth fast to the tree, some say (as it may be also) that it was so called, for that at the first it was giuen to the kids and Deere as nourishment & meate. For Hædera is the Latine word, and we may fetch it as it were word out of word, Hædera quasi Hædis data. It is plentiful in giuing Milke, wherewith the kids were more full of Milke. It is a token and signe with the Philosophers of colde and moyst earth.

*Of the Kastainy.*

The Kastainy is a tree of good high growth, so called as Isidore witnesseth, for that it must be often lopped or gelt. For this so sone as it is cut downe, by and by (as it were a faire greene groue) spreadeth abroad and beareth infinite blossomes, and buddeth wonderfullye. His fruite hangeth betwene leafe and leafe, and that double or by couples, in maner of a man his priuities.

*Of the Laurell tree.*

The Laurell tree hath bene from the beginning, the berie seignorie and badge of all such



such as haue gotten amongst men the name of honoz, dignitie and praise. Inſomuch that in olde time (as alſo in many places now or not long ſince) the Garlands & Crownes of Emperours, hardie Captaines, ballant Souldiers and ſuch like, were made hereof. With them of the olde time it was called Laudea, afterwarde the letter d through an other cuſtome had his chaunge into the letter r, and is now called Laurea, (as many other wordes of like ſorte) of the which is Meridies for Medidies and the like. The Greekes named it *Daphnis*, for that it is alwayes freſhe and neuer leaſeth his greene colour. Aristotle ſayeth that this kinde of tree (whereas other and thoſe infinite are) is neuer hurt by thunder and lightning.

*Of Laus tibi.*

**L**Aus tibi or white Daſſadill in Greeke is called *Narkifſos*. It hath his leafe like an Onyon. His ſtalke yelow within his ſhirme, and hollow. Diaſcorides ſayth, that it togeth together thoſe ſinewes which are cut, being adhibited and bled plaſter like.

*Of Lettice.*

**L**ettice ſayeth Iſidor, is ſo ſayde for that if being eatē, hath that humoz which is ſome converted

converted into milke: and to the woman it increaſeth milke abundantly. To the man he ſayth, it is cauſe of prouokement to Venerie. There is both field Lettiſe and Carduin Lettiſe. Diaſcorides ſayth, that it putteth alway all hinderances of ſound ſleepe.

*Of the Leeke.*

**T**he Leeke hath his time of luſtineſſe and youth, and his time alſo of age, euen as man hath. For the firſt yeare it beſtoweth all care and trauell in growth and nourishment to his owne perfection and ripening: then the next yeare following, that that he can be reſerueſh and beſtoweth vpon ſeede, to the preferuation of his kinde.

*Of Laburnum.*

**L**aburnum is a tree growing vpon the Mountaines called the Alpes, whoſe wood is white & hard: and hath his flower one Cubite in length, ſo noyſome that no Bee will touch it. This groweth in hard and drie places and hateth moyſture or water.

*Of Libardbaine.*

**L**ibardbaine of the Greekes is called *Akron*, it hath leaues like the Cucumber, but

D. J.

ſome

## The second Booke

somewhat more lesse and rough. His roote is like y<sup>e</sup> Scorpions taile. In colour it is as white as the Alabaster. They say that if the roote her of be shewed or offered to the Scorpion, that it enfebleth him, and bereaueth him for a while of his liuely powers, & of both his inward and outward senses. But contrariwise if you shew him Warefote or Werwozte, he by and by leappeth, and is aloft. Diascorides sayth, that this roote being stamped to poulder, and being bespiced or bestrewed vpon their meate, as flesh, and such other things wherwith they liue, destroyeth and killeth the Panther, the Libard, the Wolfe, and all other beastes, those especially which liue by rauening, and that whilst their meate so ordred is in their mouth. There is another of this name, englished Wolfebane: whose lease is like the Plane tree, which hath iij. kindes. The one which the Huntsman useth: which groweth for the most part in Italie, with the which after their addighting they destroy Wolves, as Diascorides sayth: the other which serue the Phisition to good vse and purpose.

### *Of Liricumfancie.*

**L**iricumfancie, or as other iudge May Lillie, for resemblāce alike: It hath his floure  
very

## of Trees, Herbes & Shrubs.

50

berie white. In Greeke it is called *Ephemeron*, for his short continuance and daylie dying. As also there is a little kinde of beast in the Rincr Hispanis of that name, as Aristotle recozdeth, which liueth but onely one daye, and dicth at night: so ordained of God and prouided of Nature: herein to learne and teache vs that all things created & made, haue their ende: some with long looking for it, other some haue it as sodenly, and as short: And to enforme vs further, that euerie thing hath not a like end. No, infinite things there are, that haue no proportion, or seeme not to be (although they be) conference & comparison being once had, the one with the other.

### *Of Licorise.*

**L**ycorise, is so saide especially through the Greeke word for that it hath a sweete roote. *Glucē* in Greeke is interpreted sweete. It is not onely sweete, but it is also moyst, insomuch that it slaketh the thirst.

### *Of the Malew.*

**T**he Malew hath that preheminnence, that it molifieth, and loseneth all hardnesse of the inward parts & bowels of the belly: as Isidor sheweth, whose lymo or iuice sayth he, being  
very content

contempered with any clammy Oyle, and being annointed vpon any mans body, he cannot be stung with Bees.

*Of the Mandrake.*

The Mandrake sayth Dioscorides, of some is called Circea. For that the Poets saigned, that Circe the Witch or Sorceresse used it in hir amorous and delicious drincks. It beareth sayth Isidore, an Apple of swete smell, which of some is called the Apple of the earth. The Poets call it *Anthropomorpheus*, for that it hath his roote in y<sup>e</sup> earth in figure like to a mā. Whose roote being boyled with wine, and giuen the patient to drinke, the Surgion forthwith casteth the Patient into a dead sleepe. There is of this both Male and Female. The Male is of like leafe to the Beete. The Female to the Lettise.

*Of Maioram.*

Maioram swete, or Maiora gentle, toke his name of a certaine Kinges wayting Boy, which in fetching his Lord certain oynments at the Apothecaries, by chaunce (whilst he bare them) had a fall, & so by the spilling of euerie eche of them (meeting togither by their flowing, and by such confusion) a meruellous swete

swete smell was made, which as they say, this Maioram representeth.

*Of the Mastick tree.*

The Mastick tree, distilleth and droppeth a certaine teare or Gum: and that kinde of gum which is in working very dry, & emptieth the head of all moysture, and al other superfluities, as Dioscorides sayth.

*Of the Marigolde.*

The Marigolde of Manardus is called *Lysimachia*. Ruellius calleth it *Woodwaren*, it groweth in Medowes and Pastures like to Brome, so bitter that no beast liuing will eate thereof. Other will haue it called *Lostriffe* or *Herbe Willow*. It beareth a red flower: It being put saith Dioscorides into the fire, sendeth forth that kinde of smoke that is noysome to Serpents, and driueth away Flies.

*Of Molin or Longwort.*

Molin or Longwort, is one kinde of that Herbe, which in Greeke is called *Phlamos*, another of that is the *Primrose*. Of some it is taken for the *Rosecampin*. It hath a long roote, a white flower, & some what wann. Aristotle sayth, that this is the fishes deadly destruction,

or they coueting to taste hereof, by the power of his working, are weakned and brought low insomuch that they thereby for the most part, lose their life.

*Of the Mulberie tree.*

The Mulberie tree hath a soueraigne red colour in fruit bearing; wherby in Greke it is called *Morus*, which signifieth red or ruddie coloured. There is saith Theophrast & Egyptian Mulberie tree that is not much unlike ours in the Gardaine: but it hath a singular maner by it selfe in fruite bearing, for neyther vpon his bough, neyther yet vpon his leafe, it beareth fruit but onely beneath out at his bodie, in the bignesse of our Fig. But forasmuch as it lacketh his inward kernell (which other fruites haue) it is somewhat slack in hastning toward ripenesse, and is neuer mature or melow, vntill such time as it be pressed and chafed with Iron Instruments, such as they haue in Egypt. Which kinde of fruit being on this wise vfed as it were the space of foure dayes, it wareth ripe by and by, and in the eating is verie pleasant.

*Of the Mushrom.*

The

The Mushrom or Toadstole, in Greke is called *Moketon*, in Latine Fungus. It hath two sundrie kinds, and they both differ in goodness, for the one may be eaten: the other is not to be eaten, but is deadly to eate. The first also elsowes by other means, not of himselfe, but taking it of another, becommeth poysonous or deadly. Dioscorides saith, that this thing sometime commeth to passe through neighbourhood and fellowship either of rustie Iron, or Nayles: or else sometime by rotten and filthie Raggas cast among them, and consumed to dust: sometime also by harbouring Serpents, such as are all venemous: sometime also through the next neighbourhood of venemous and infectious Plants, and so forth.

*Of Mint.*

Mint is an Herbe of swete smell and is of two sorts the one of the Gardaine, & other of the field. The Latines call it Calaminthus. Isaac sayth, that it stoppeth and stencheth all kinde of swellings.

*Of Milfoile.*

Milfoile of some Yarrow or Posebleede, is a small and short set or thub. It hath his leafe like to the Birdes feathers. They are deu-  
uided

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aided by cuttes, and are sharpe also like the Cummin. Diascorides sayth, it is profitable to stay eruption of bloud.

### *Of the Mirhe tree.*

The Mirhe tree sayth Plinie, groweth in the pastures and woods of Arabia, whose leafe is much like to the Oliue, but moze sharp and thornie. It hath boughes like to the Juniper. It is in his growth aboute fīue Cubittes high. It distilleth drops out of his side, or body, both bitter & greene, which some cal sweating. Isidore saith, that the best of it cometh by resolution and losse giuing within it selfe. And that he sayth is a great deale moze precious, which cometh forth and issueth of his owne accorde, than that which cometh by stroke and Iron Instrument violently brought forth. Dead bodies annointed with this distillation, are sayde to be preserved from corruption or rottenesse.

### *Of the Myrt tree.*

The Myrt tree sayth Isid. was first called Myrtus, for y it groweth most commonly nigh to the Sea shore. It is one of the odorous kind, or sort, those I meane which haue swete sent or smell. Diascorides sayth that it

repaieth and refresheth answere olde wearied members.

### *Of the Nettle.*

The Nettle is a burner, & is called Vrtica, of the active verbe Vro: as Isid. saith. It is of fire and extreme hote burning nature, burning with handling of it onely. And when as it hath once done with burning as much as it will: it straight wayes causeth itching, to the intent that the place being scratched might swell & moze. Which ill weede is not through this his dealing one waies hurtfull to a man, but many waies. Yet it hath in it saith Diascorides somewhat praise worthy: for it is singular (so as it may be vsed) to stench bloud.

### *Of Nightshade.*

Nightshade of y Egyptians is called Allecto in Greke *Struchnos*, the Romaines cal it Batrachium some other Solanum. His leafe is somewhat like Percellie. Diascorides saith it helpeth the burning and inflation of the stomack. With this the valiaunt Beggars and moze cunning in that their daylie craft, (craft it maye be well called and taken in the worst part) doe make their flesh seeme rawe and rancored, as often as they will, to the intent men may

may pittie them the more, and giue them the sooner their Almes: whereas peraduenture, they be as whole & as lustie as those that haue pittie of them in verie deede. But here we may perceiue there is a counterfaying almost in euerie thing. They therefore to beguile men, thus vse it. With this they chafe their legges, their armes and other partes also where they will, till it blister and bzeake the skinne, & hauing so done for a time it sheweth a meruelous ill looke. And so I warrent you to that looke they, for their partes, can counterfaste as god. In most places in England it is called Goldknappe ( ) yelow Crace, for the golden colour of his frute,

### *Of the Nut tree*

The Nut tree may be called & that very aptly, an iniurious & vnquiet neighbour. It hurteth the fruits next to him by all meanes, both with his shadow, with dropping ill teares or humors from out his leaues vpon them and also with his rote. Insomuch that by al waies it bereth and hindreth the next to him. Isidore saith they may all generally and with one and the same name be called Nuts, whose fruite is hid and kept vp in huske or shale: As the walnut, the Chestnut, the Almond and the like.

of

### *Of the Nymphes tree*

The Nymphes tree of the Greekes is called *Lotos*, it is of exceeding gret height, very soft & tender in barke. In fruit it is like the Cherrie, as swete and as smal also. Cardane saith, that Neptunes Daughter a Nymph, fleeing from Priapus, was turned into this tree, and therebpon it had first his name. There is an Herbe also of this name, which the Poets imagin and saigne, that whosoever eateth thereof shall so be in attendance vpon Venus and vpon hir Court Ladies, that he shall not be able to moue from the place where he so tarieth or resteth in.

### *Of the Oliue tree.*

The Oliue is a kinde of tree had in much price amongst the Auncients for his peaceable and concozdant nature. Insomuch that the olde Romaines (as in their Histories and Chronicles doth appeare) were neuer wont to send their Legates or Embassadors eyther to aske and require peace: or else to offer and proclaime peace with their outward enimies, without smal braunches hercof bozne in their hands. Remigius saith, it is for a token of signe or attonement and couenant made betwene God and

and man. As then especially when as y<sup>e</sup> Doue fleeing forth of Noe his Arke, fetched first and foremost to him a small twig hereof. Plinie sayth, in his. xvi. booke, that the valiant and noblest vanquishers in the Citie of Athens in olde time were honoured and crowned with the Oliue. The same Authour also recordeth, that there be diuers kindes hereof. There is also a certaine iuice of this Oliue, as Ildore saith, which the more new and fresh that it is, the better it is. There is also the wilde Oliue like to the other, but that it hath a more broad leafe.

*Of the Oke.*

The Oke is called y<sup>e</sup> sound bodied tree, and his principalitie is in long life & endurance. It is sayd that Mambra that treē, was a kinde of Oke, vnder which Abraham dwelt which continued and endured many hundred yeares, euen from his time to Constantines the king and Emperour. His fruite is commonly called the Acorne.

*Of the Oleander.*

Oleander, in Græke *Nerion* y<sup>e</sup> Latines call it *Rhododendrum*. It is thought to be a treē in leaf like to y<sup>e</sup> Almond treē, but at the end  
some

somewhat more sharpe. In flower it is like the Rose, and beareth fruite with shale, as the Almonde: within his shale are fat and full seedes, as soft to feele to as purple silk. His leaf or lint of flower being eaten of cattaille is their cause of death.

*Of the Onyon.*

The Onyon hath al his strenght and manner of working in his rote or head, & therefore it is called *Cepa* in Latin, for that all his profit is placed in y<sup>e</sup> head. At one peres growth it taketh no great prouise, neither doth it seeme to rot vntill suche time as it is plentiful in yielding seede.

*Of Orchanet or wilde Buglosse*

Orchanet, of the Romaines & Grækes is called *Anchusa*. Some of our countreimen translate it wilde Buglosse. It hath his leafe sharp set and thorne. His rote saith *Diasco*. hath that kind of iuice, that being wrong out, dieth in a manner a sanguine colour.

*Of the Orenge tree.*

The Orenge tree wherof Mantuā so much maketh mention of, in his Eglogs: is first reported to be brought from the Medes, wher  
of



of is thought to arise this Latine woꝝde *Malus Medica*. The Greekes call it *Kédymela*, for that his fruite is in smell, not much vnlike to the Ceder. The Orenge sayth *Diascorides*, helpeth and remedie th all venome. And so the Poet meaneth, whereas he sayth: And hereof is the soules best nourishment. This tree is at all seasons of y<sup>e</sup> yeaꝛe fruit bearing oꝛ fruitfull: insomuch that it is neuer found without fruit, but after a diuers sort in their ualitie & maner: for when the first of their fruit is melow, and readie ripe: then the second you shall espie greene and solwer: and the thirde newe blooming and in flower. So that as the first is plucked off: the residue one after another hasten to ryppenesse, the first to the thirde hys poynt: the thirde to the seconde, and that, that is not (but in possibilitie and power is) then springing forth.

### Of *Organnye*.

**O**Rgannye of some wilde *Maioꝛam*. His roote is like the Rape, ruddie within, and without verie blacke. *Diascorides* sayth, that if his roote be stamped and mixt with *Miniger*, that it is a singuler Medicine, and remedie th the bightning and eating of Spiders.

of

### Of the *Palme tree*.

**T**HE Palme tree, is bespꝛed with boughes plentifullye, and the same in a maner resembling the small lynes in our hande. It is of indifferent heigth, swift in shooting forth, and in his growth, keeping and retayning still his lease without fall (which thing the most of all other kindes doe not) but haue yeaꝛely at one time of the yeaꝛe the fall of their lease. The Greekes in their language call it *Phœnix*, fetched & borrowed as I thinke, from *Phœnix* the Birde of Arabie, which is said to be of so long life oꝛ continuance. *Plinie* sayth, that there is hereof both Male and Female.

### Of *Papirus* or the *Rushe*

of *Ægypt*.

**P**Apirus oꝛ the Rush of *Ægypt*, and *Siria*, in length is reported to be ten Cubits. It groweth in the Fen and Marshie groundes. Of this was Paper at the first made, as hys name yet seemeth to testifie. This kinde of Rush being well dꝛyed, is the fire his best nourishment: with this also in *Ægypt* and *Siria*, they make Candles and Torches (euen as we) with out wicke and cotton.

of

*Of the Peare tree.*

**T**he Peare tree as Isidore witnesseth, is called Pyrus, for that it is in his fashion and kinde of growth, Pyramidall or firelike, brode aboute the middle of the bodie, but at the top Arrow headed, or Pinnaclelike. It hath but one name, for many and sundrie his Kindes. There is in a certaine Towne in Italie called Crustuminiū that kinde of Peare, which is as red as blood in one of his sides, and in the reasidue otherwise.

*Of Pearserthnut.*

**P**earserthnut of many in english, in Greeke is called *Astragalos*. The Romaines call it *Ficus terræ*, the Fig of the earth. In maner of growth it seemeth to be but a small and verie short shrub. It is in leafe and bzaunch bearing like to Cicer his roote: of the Whisitions it is sayde to be by many wayes medicinable, as to stay and stench blood, & the like. But it is very hard and scarcely able to be beaten to poulder.

*Of Penroyall.*

**P**enroyall of some Chrusitis of others Iupiters beard: of others it is thought to be a kind of Calamint. It hath lockes verie like *fope*:

*fope*: The Greekes amongst them by their maner of name and worde giuing (as we may interpret) seeme to call it golden Hearbe. His roote is a great binder, & causeth excessive heate. Plinie commendeth it for this one thing aboue all other herbes: For that it being hung vp in a larderhouse, either by bzaunch, or otherwise, in the midst and depth of Winter, yet for all that buddeth forth his yelow and golden flower.

*Of the Pine tree.*

**T**he Pine tree is called holdfast or pitchie tre. It is sayde to sweate, and to droppe forth pitch. Theophrast saith, that this kind of tree fundereth and agreeth with al other their natures whatsoeuer, as also the Fig tree doth the contrarie. It beareth that fruite which we call the Pine Apple. At the first it is very raw and grene, but being ripened, it cometh most nigh to the Chestnut his colour.

*Of the Pionie.*

**T**he Pionie had his name first of a certaine Whisition whose name was Peon as Isidore reporteth. Some call it Penterobina for his number of gapes. Other some call it fiftfingered leafe, for his fingers likenes. Auicenna saith, that there is of this both Male & Female. The

*Male*

*Male*

Male saith he, drunken in Wine helpeth the  
Opilation of the Splene.

*Of the Pepper tree.*

The Pepper tree groweth in Indie, and  
vpon the side of the hill Caucasus right op-  
posit to the Sunne. His leafe is much like the  
Iunipers leafe. It groweth amongst the Gro-  
ues and Woods, such as the Serpents inhabit:  
But to be free from any their kinde of enda-  
maging, the inhabitants of that countrie saith  
Isidore, when the frutes hereof ripen, doe set  
the whole Grove on fire, and by that meanes  
the deadly Serpents die, and are dylucn away.  
So that the fire hath two effectes in so wo-  
king: the one to their terrour and feare: the  
other to make black and becolour the Carnels  
as it were most browne: when as both they  
and residue of their fruit by naturall growth  
and proper colour are all white. It taketh also  
of this fiering, not onely blacke colours, but  
wrinkles also, as we may see vpon his vpper  
skin. They that will be Craftes maysters in  
this marchandise, haue prouise of both olde and  
new thus. If it be light, they iudge it olde: if  
more weightie, then take they it to be newe.  
But herein sometime the Merchants play the  
berie Marchants. For they intermeddle now  
and

and then amongst their olde Pepper the froth  
or finders of Siluer or Leade, and such like, to  
make it waye heauie.

*Of Phleum.*

Phleum sayth Theophrast, is in his leafe  
berie fertile, and in a maner fleshy. It is of  
great stocke, and as small of heighth. It hath a  
certaine influence and more plentifull meane  
of encrease of the Stars which be called Plea-  
des: And therefore it may be said that it is cal-  
led Phleum. It giueth orderly leafe after leafe  
as they fall away.

*Of the Plane tree.*

The Plane tree in Greeke is called *Platanos*, for  
his bredth and plainenesse of leafe. Zerxes  
the King of moode mightie power had this in  
admiration aboue al other trees, inso much that  
he fell in loue with it, and at such time as other  
hastned him, & made preparance through him  
to battaile, yet he would somwhile slack vnder  
this tree, and spende there the most parte of the  
day. He departing also from thence by motion  
and trauaile of bodie (yet still permanent there  
in his minde) would leaue behind him pledges  
and tokens of his loue: Armelets, Chaynes,  
embroidered aray, which he for testimonie be-  
-

ly of hialoue, hang by vpon the Boughes.

*Of Piperitis.*

Piperitis the Herbe of Castor the Phisitton, was saide to be effectuous in remedying and helping the falling sicknesse.

*Of the Pomegranet.*

The Pomegranet, is of some called the good kernell Aple. It hath in his round set and proportiō of skin, a multitude of small kernels. Isaac saith, that this being immoderately taken engendreth veracions & griefes, inwardly and outwardly.

*Of Persely.*

Persely, is a Gardaine herbe and vsed much with Cookes in dighting & setting out their meates, as often also to farce and stuffe here withall. It had his name as the Latin word giueth for growing on stony & rocky places. Dioscorido saith that his seeds may be kept ten yerres without losse of operation. There are diuers kinds hereof; but that of Macedony is counted the best.

*Of Plantaine.*

Plantaine of some is called Laines tongue: his leafe is verie plaine but sinowie, after the

the likenesse of this Herbe was once the attire of the high Priest made. It remediethe and helpeth the byting and swelling of mad Dogges.

*Of Popie.*

Popie or Chesboule is in one sorte, of the gardaine, in another of the fiede. This of many is takē in Bread, for better healths sake. It causeth slepe: and driueth away watchings, as sayth Dioscorides. Therefore Diagoras the Philosopher, a man most vigilant and studious, when as other vsed it, he would not take it, no not then, when as he had taken to much vpon him by studie & watching: least he thereby should accustom him selfe to fall frō his old wont: yet Mnesidem<sup>9</sup> another Philosopher, would eatesonnes vse to smell hereof, and to receiue of the iuice purposely to prouoke slepe.

*Of the Plumb tree.*

The Plumb tre, hath many & diuers kindes. Although but one name for all; But his chiefeest and principall kinde is the Damascene, brought forth first oute of a certaine place or towne called Damascus, where it first grew.

*Of Polipodecke or Okeferne.*

**P**olipodecke or Okeferne, groweth on the toppes of Okes and walles. It being rost in the Carcasse of an Hen saith Auicen, remedyeth the grieve of the guttes.

### Of Purslane.

**P**urslane, is an Herbe in colour very fresh, and greene. Plinie sayth, yf it being chawed and kept a while betwene the teeth, doth make the loose teeth hard, and setteth them fast again.

### Of the Quince tree.

**T**he Quince tree is in Latin called Cydonia. Malus of Cydon a certaine towne in Crote. Cato was the first that called it Cotonia, for that his Apple or fruite is all or ner apparailled with a certaine kinde of woll called Coton. With the Germanes it is called Quittenbaum. Amongst the Germanes it is most rife, and groweth in colde and moyst places. Manye thinke that this is that fruit which the Poets call golden Apple: in Greeke *Chrusamela*. Lonicer sayth, that the iuyce of the raw Quince helpeth them that haue their winde or breath stopped: and which haue no good digestion in meate taking.

### Of Reede.

Reede

**R**eede is halfe take with the Herbe and tree, but in force or growth, aboue the Herbe. And nothing in strength to the tree his comparison: It is all without very smooth and plain, within like an emptie vessell. It is caried and bent on euery side with the wind. Isidor saith, that it toke his name of some & sodain change in his aray. Arundo sayth he is deriued out of the Adiectiue Aridum, for that it so speedily dryeth and withereth.

### Of the Rose.

**T**he Rose sayth Theophrast, (although it hath but one name for so sundrie kindes) yet it is knowen well inough in his kindes, either by number and account of leafe, either else by sharpenesse, lightnesse, colour, or smell. They of this kinde for the most part haue five leaues: there are some found that haue. xij. or ther some. xx. other some haue farre many more. There be also sayth he, which bene called hundred leaues. Whereof many came from Philippos, which being first brought from Pangus the berie armehole or elbow of Thrace, are now set and do grow in many other places. Those be saith he of most sweete smell, which growe in Cyrena: and hercof is made with the Apothicaries a moste sweete confection or

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Ointment.

**Ointment.** In Cyrena also there is the best Violet, and that which is of pure smell.

*Of Rosemarie.*

**R**osemarie by his Latin name, should seme to haue bene called in y former time, whol some Herbe. His leafe is somewhat like Fenel, but moze sharply ended, and grosse about. It can not be sone reckened, to howe many & sundrie vles and purposes it scructh to.

*Of Rue.*

**R**ue is called the Medecurable Herbe: and especially there where as excessive heate is found. For it is sayd to be most whote. Where is hereof both that of the Cardaine, and of the field. They say that in this Herbe it is taught vs, how the enuenoming of Serpents may be holpen: for that such things living as haue a doe with Serpents, doe first arme themselves with this Herbe, before they encounter with them. Plinie sayth, that the Weasell hauing well knowen the effect and force of this Herbe, at the meeting of the Cockatrice Chanting first eaten hereof, goeth forth quietly, and encountereth with him, and so vanquisheth him.

*Of Saffron.*

Saffron

**S**affron saith Isidore, was first named in Latin Crocus, of a certain town in Cicilie called Coritium, whereas it is especially most abundant, although plentiful in many other places. Many things saith he toke their name of the first place whereas thy grew. It hath this soueraigntie or best goodnesse, in that that by whole winters long, it keepeth his greene colour, & leaseth it not, whatsoeuer cold nipping wether, or tempest can do to appall it. In summer it suffereth the leafe to wither, & in midde Autumne it taketh it freshly againe: and giueth then his fruit in a soft and tender heads.

*Of Sauin.*

**S**auin, is one of those kindes which all the whole winter time weareth his greene cote, and beareth leafe all seasons of the yeare. It is often vled of Whisicions to fomentacion, and especiallie to remedie and help all griefs in the inward partes and bowels.

*Of Saxifrage.*

**S**axifrage is called the stone killing herb for that his operation is such, that it dissolueth and weareth a shay all sand and grauell which taketh roote in the bladder.

*Of Scammony.*

Scammony

**S**cammony of the Latins Colophonia, in Greeke *Skammonia*: it hath a leafe like *Yule*, but softer and in figure and thewe most like to the *Triangle*: It beareth a white flower. *Diascorides* saith, that it is giuen to purge and deliuer from colour, and saith he so it doth but it commonlye leaueth a woyle matter behind it.

*Of Saint Iohnes seale.*

**S**aint Iohnes seale, of *Ruellius Salomōs* seale: of *Manardus*, *Saint Maries* seale: of *Iohn Agricola* *fraxinella* or *scala Cæli*, in looke & appearance is like *Y Laurel*: in tast like the *Quince*. *Diascorides* saith that there groweth betwene euery leafe many flowers of white colour, and in great number.

*Of Spikenarde.*

**S**pikenarde sayth *Plinie*, giueth name to many kinds. *Spica nardi* or *Spikenarde*, is onely supposed to come out of *Indie*. It is so called saith *Isidor*, for that his leafe is gathered swimming aloft in the fouds, and streames of *Indie*, without eyther roote or stalke. Which leafe they finding, doe pierce and prick it, and do lay it by to drie. They say that there is a leafe in *Paradise* much like to this *Mardus*. There

is

is one growing also in *Indie*, another in *Siria*. This last being kept a while in the mouth dyeth by the tongue and saliuous humors.

*Of stonie Sage or Wall sage.*

**S**tony Sage or Wall sage, which most commonly groweth vpon the Tyles of houses, or vpon the top of Wallles, of some is called *Heraclea*. The Mages after their language call it *Titans bloud*, or the *Scorpions taile*. Some call it *Dres eie*. It hath a leafe like Sage: and groweth plentifully amongst the sandes. The best vertue of this is sayth *Diascorides*, to seeke and search to the bottom of all maymes and woundes.

*Of Sycomore.*

**S**ycomore or foolish Fig tree, in leafe is like the *Mulberie tree*: In other poynts, it is the selfe same with the Fig. It hath a milkie kinde of iuyce or humors, many a time seene at the leafe his ende. It hath Graines within his fruite as the Fig tree hath: But this to be most merueiled at, for that it neuer ripeneth vntill it be stroken with an Iron instrument.

*Of the Thorne tree.*

The



**T**he Thorn tree is armed about with Dart and sting. And therefore I sidore will haue it named Spina, quasi speculis septa: as you would say, befenced with sting. It is vsed with vs as for his best worthinesse to enclose, and to be a defence and a partour of our neighbour his ground and ours.

*Of Terebull.*

**T**erebull, is the Lease of an Herb in Indie, which swimmeth about in Poles & Ditches, without any roote that is scene. Those of Mauritania and of Greece call it Malabathrum. Whereof commeth a most precious, and swete Oyle. Cardane sayth, that it so comforteth a man, that the verie Lease being taken then, when as a man is in grieve and vexation either of minde or of bodie, it stateth or quieteth him, yea although he be in a swoone or dying.

*Of Tragion.*

**T**Ragion saith Dioscorides, onely Crete & Cicilie bringeth forth. It hath his bough, seede and leafe like to the Mastix tree, but not altogether so great. It sloweth and distilleth that humour that is like gumme. With this as with Dictamus (whereof we spake before) the Goates & Dære of Crete being once wounded

ded, helpe and remedie themselves, and then especially, if it be by Arrowe or Dart, sticking fast in their Ribs, they so loosen it by this harts tongue or Cetract. And Dioscorides sayth, that al harvest time his leaues smel rammyshly, in maner like the Goate, and this groweth upon the hilles and loftie places. There is an herbe also of this name which some call Scorpion, the Romaines and Grækes *Tragos*.

*Of the tree of Paradise.*

**T**he tree of Paradise saith Cardane, is of short life, for the second yeare his bodie dieth by and wareth barraine: It beareth fruit like a cluster of Grapes, but in bignes of an Apple. It is couered with a yelow coate, & his leafe is very long & broad, for the which it is of so short life, for that which is great and grosse hath neede of great humour, & that also which goeth to much at riot; or else it by and by dieth.

*Of Trifolie.*

**T**Rifolie, or thre leaued Herbe, as the word or name may be general to all such as haue onely but thre Leaues: so is there a certaine fruit or Herbe so properly called. Of some it is called short vine, of the Egyptians Epaphu.

It is of swete smell. It groweth sayth Dioscorides, in a shadowie and darke place: His flower is purpled & Circlelike, his seede dionchen in Wine is much medicinable.

### *Of Turbit.*

**T**urbit whose Lease is like the Laurell, groweth in Egypt, and is not the same which men think, they receyue at the Apothecaries hands: It is giuen to purge fleume. It is said (being drunken in Winiger) to remedie the byting and stinging of the Aspis: for the which there are but fewe remedies.

### *Of Wake Robin.*

**W**ake Robin the Syrians call Lupha. It is leaved in figure like the Dragon: In his stalke it is purpled. It giueth a sharpe settomacke inough to digest, and to satisfie Patures desire, being once taken.

### *Of Walwort.*

**W**alwort the Greekes call *Symphyton* whose heygth is commonly two cubites: his lease is rifted like Buglosse, his roote and nerther shewe black: but within very white and oylie: It helpeth and putteth away bloud spitting.

of

### *Of wild borage.*

**W**ilde Borage or Alcibiadiō is that herb that Alcibiades used to paint his face with. The Latins call it Alcibiacu, it hath his lease, white, & is wrought like Orchanet: his best is sayth Dioscorides, for that it helpeth ach and anguish of the Lungs.

### *Of wilde Rue.*

**W**ilde Rue or woodfage in Latine Polimonion. It hath smal stalkes saith Dioscorides in a maner like a birdes feather: his lease is a little bigger than our Rue. It hath a tuft which is full of black seedes. They say, that if it be applied to any part of a man, no Scorpion can sting or wounde him: or if he doth, it can not hurt him.

### *Of Veruen.*

**V**eruen, of some after their language is called Holy Verbe. The Mages call it Lu-noes reare, or Mercuries moyste bloud. The Romaines Cocks combe. It groweth only in the waters, and is thought to be that Verbe which in Greeke is called *Peristion*, because the Doves being in companie and in their flight, take after their fode at this Verbe.

of

*Of the Violet.*

**T**he Violet is in two kindes: white & pur-  
pled. His best goodnesse is in a swete kind  
of smel, & especially that Violet which grow-  
eth (as we saide before) in Cirena. Some say  
that there is a kinde of Violet lyke Yonie.  
Looke howe much the more effectuous o2 god  
in working this his flowre is: so much y more  
it is saide to holde downe his head, and to bow  
and bende his bodie downward, to the earth.

*Of Wintergreene.*

**W**intergreene of the Mages is called  
Molues heart, so to translate it. The  
Sirians call it Merida. The Frenchmen Lu-  
niper. The Latines after their language,  
black Lingwort o2 the earths leafe, it is like  
to our Bete. His seede sayth Diasc. taken in  
wine, helpeth the grief of the inward bowels.

*Of Woodbinde.*

**W**oodbinde of the Mages is called Ve-  
nus haire. Of the Egyptians Tucon.  
It is a humile and weake kinde of shrub, and  
bath his leafe sayeth Diascorides, one set a  
good way off from another. It twineth like a  
threde o2 line, about other herbes and fruits,  
and

and is a hinderaunce to their prosperitie and  
growth. They say that if it be drunken. xxxij.  
dayes together, it causeth a barraine and un-  
fruitfull nature: further it helpeth the Feuer  
intermedled with Dyle.

*Of Woodherbe.*

**W**oodherbe after the Latin translating,  
in Greeke *Kataphysis*, it hath a leafe lyke  
Crowfoote and groweth about in the groaves  
and fieldes as plentifully & as thick as grasse.  
It being stamped saith Diascorides, and mixt  
with y beaume of any thing liuing, remedyeth  
& cureth Ulcers and Wiles. It is also said, that  
if it be brought home whilest it is fresh, and  
bestrewed about the house, to prohibit and let  
the Flees of their engendring.

*Of the Willow tree.*

**T**he Willow tree in Latin is called Salix  
a Saliendo, for his swift skipping and com-  
ming by. The best prayse that it hath giuen  
him is, for that the more he is powdered and cut  
downe, the better a greate deale he prospereth.  
His second praise is for ministering oftentimes  
meate to the Cattaille.

*Of the Yewe tree.*

L. j.

The

**T**he Yewe tree in Greke is called *Smilax*, the  
Romaines call it *Taxus*. It is in bignes-  
se of leafe like the Firre tree. *Diascorides* saith,  
that it first grue in Carbonia a part of Italie  
and Spaine. It hath that secret maner of woꝝ-  
king, that whosoener sitteth oꝝ lyeth on sleepe  
vnder it, keatcheth no good thereby: foꝝ often-  
times hurt hath come thereby, and somtimes  
also death. It was tolde vs of it saith *Diasco-  
rides*, that we should auoide it by a certaine  
frende of ours, foꝝ feare of greater daunger.  
And *Virgil* in his *Bucolickes* warneth and  
chargeth the shepeherds of his time, that they  
should not suffer their sheepe to feede neyther  
vnder this, neyther vnder the *Juniper* tree,  
neyther vnder those trees whose shadowe is  
hurtfull. As in his *Georgickes* he warneth  
also, how the swarmes of Bees should be kept  
away in any case from the *Yewes* of the *Ile*  
of *Cirle* oꝝ *Corfica* in this verse and the like.

*Et tua Cyneas fugiant examina Taxos.*

If that thou wilt thy Bees to be  
in weale and in good case  
Take heed of *Cirfies* Yewes I say  
and of that dangerous place.

And *Plinie* also in his naturall *Histoxie* and  
the booke recoꝝdeth of this, that in *Arcadie* the  
Yewes are of that force to weakē and enfeble  
the

the bitall powers in any man sleeping vnder  
them, that sometime he forthwith and present-  
ly dieth. And *Plutarch* in his *Symposie* ren-  
dꝛeth the reason, foꝝ that the *Waine* being dis-  
tempered with so noisome and deadly a sent  
oꝝ smell, causeth the rest of the head not to be  
well, but vndoeth his good feeling, and all at  
once bereueth him of ail. Thus saith *Plinie* it  
doth, whensoener any long tariance is made  
vnder it. But then doeth it especially cum-  
ber and hurt, yea, most often kill,  
when as it newlye sheweth  
out and buddeth forth  
flowers.

*FINIS.*

*K.ij.*

The thirde Booke of  
the Ægemonie or chiefest  
*vertues in all the whole*  
**kind of brute Bea-**  
*stes, Fowles, Fishes,*  
creping wormes  
and Serpentes,  
with the Al-  
phabetical  
order.



Psalm. 148.

Praise the Lord of Heauen, ye beasts and  
all cattell : wormes and fethered Fowles.

67  
The Preface to the  
*thirde Booke.*



**Deuision of Sauage and**  
Lente Beastes, much somewhat more  
at large: And may more plentifully  
be seased and seuered into their brui-  
ches, then these other two more base  
Daughters and of lesser price, which  
we next befeze & immediately in their  
order shewd off, what was their best  
and soueraigne goodnesse. for this is  
the close and wise working of Dame

Nature, that the further and in degree the more high, she la-  
beureth in hers to haue them reach to the chiefest perfection  
in whome are all things absolute, full and without any point  
of lacke or imperfection, she giueth to eche of them in their  
kinde a senerall gift. And whereas all of them can not be as  
like, neyther is there in them equall condition, yet for the best  
she provideth for them in that that may be: alwayes foreseeing  
to auoyde impossibilitie. I meight here therefore set these two  
last Daughters, the plant and che the brute Beast, the one  
from the other by this note and difference, for many men haue  
children alike, and yet they are knowne and haue their diffe-  
rence by one marke or other) first and foremost in moving  
from place to place, with an appetite to repast themselves: and  
this is the chiefest, used and sought forth of Philosophers: the  
next in feeling and sense, perceiving grieke and paine, good  
and euill. And herein and in these, they chiefly dissent. In-  
somuch that the Plant is only portioned with the life vegetatiue,  
and therein in every eche power fully & abundantly. This  
other last steppeth by a Stayer higher, leayth holde and ap-  
prehendeth another kinde of life in degree more princely,  
and in force or large power most manifolde: for with this, it  
hath might to moue, to haue lust or appetite: to haue and hunt  
after what it will, and to wander and straye therefore wher-  
ther it will, neyther ought that to be reckned ought which A-  
naxagoras and Empedocles, men partiall in this point  
reasoned: Whereas they spake of that other the Plant his  
praise. Insomuch, that they would perswade others of their  
time, that in that kinde there was both moving abroad and  
appetite to that which it perceineth to be best: but they are re-  
b. m. fitted

fit of Aristotle by sundrie and sufficient reasons whereof we entend not to speake: onely feeling our selues to gaue say then herein, with his one reason chosen forth of the rest, that Aristotle wryth. If they haue sense and appetite, they must needes haue feeling: if they haue feeling, they must needes haue organs, & parts instrumentall for the manner of feeling. But in the Plant there is none such perceived: Therefore with so little a trap they are cleane cast downe. Further some of them ad (but that which may be the more bozne withal) that many of the kindes of Plants haue both Male and female, As Empedocles and his like: of whose I demaund whether they haue coniunction yea or no: or whether they haue these parts which be destined to procreation yea or no: and lastly, whether they conyue each other with their like: for Male sayth Aristotle is that which by coniunction begetteth his like in another. The female that which like-wise doth euen so with another. But in this last they may be the more differed, for that Aristotle himselfe in the conclusion and winding vp of his former booke De Plantis, doth as it were distinguish those of the same kindes, although they haue a nigh resemblance and are taken of some for all one. And thus sayth he, you shall know the Male from the female. The Male is of more spisse or tough braunches: of leafe and boughes, more abundant: of lesse humoz or moisture than the female: yet more forwarde in ripening. And hath his leafe and stippes also differing. The female hath all these, but nothing like in number, affection and qualitie. But we minde not this to giue backe or to slip aside with any more conference or comparison had. Let vs fall now to euery thing liuing and Creature of life by accustomed deuision. All liuing Creatures therefore (I do here necessarily but unwillingly comprehend man not meaning to speake what his seneraigntie is nor what is in him best, but purposed to stay before I come at him, who standeth on the steepe a step higher than we meane to climbe: but speaking of liuing Creatures, my meaning is of brute Beastes, the words restrained and cut a little short.) first to go to their place where they accostome to liue, differ thus. For one part of them liueth vpon the earth, another in the Sea & Rivers, the thirde part in both, doubtfully: so that one while they creep in the hote ayre: another while in the water, and earch as the Crocodile. Those of the earth some of them haue forte to go with: some creep: some swim: some flie. The next difference is noted and perceived in their manner and kinde of liuing, as Aristotle witnesseth in his booke De animalibus

his very often. Some sayth he, be as it were milde, hurtfull to no bodie, as the Bullock, the Goate, the poore and helpe Sheepe: other of such fiercenesse, and so wilde that they can not be tamed, as the Cyger, the wilde Boare, and other of haughtie stomacke as the Lyon: other some of incredible might or strength, as is the Elephant, the Cammell, and such like: other after a sort subtile and wily, working man much euill and displeasure, as the craftie Fox, the deuouring Wolfe and so forth. Plinie as concerning this matter hath this deuision. All Beastes sayth he, or Creatures liuing, hath this difference: some be full of bloud, whereby they be long liued, as the Hart, the Hinde, the Roe, other are without bloud: but in stead thereof haue their naturall humoz: as the Bee, the Waspe, the Beetle, the Flie. All which are of wretched & perished bodie. Againe he sayth, some difference is in them for their foode: for that the most part to accompt of, of all manner Beastes, liue by flesh, and be called in Greeke Omophagai: other are indifferent for that matter, and eate that, as other things, when they may come by it: as the Dogge, the fleeing Eagle, and the like. Some againe, which will none of it: as for the most part all foules of the Ayre, and fishes of the Sea. further, some be of good memorie, or retaine for a time in their head a good turne done to them or an euill as the Dog, the Lion, the Cammell: Other as forgetfull of such kinde of deseruing, and vniuersall as the Ostrich, the Dove. And there is in some a certaine kinde of percenteraunce and aduising or esteeming what is what (but the same spoken of vs by resemblance and vnproperly) which we may perceiue they haue through their eare in bringing by & tending their yong: as also in artificiall manner of building their nest, in hunting and seeking after their pray, in remedying and curing wounds: in espying what shall hurt them: And further in some through foreknowledge and skill to prognosticate what shall afterwards happen by storme & tempest: as is the Swallow by his departure, when colde and winter begin to come in. As is the wilde Crane, which also sheweth vs through his flight from place to place, whereas exceeding flocks shall be: And there is not this onely in the Crane, laudable or prayse worthy, but that which requireth farre greater praise and long time to admiration. Aristotle sayth, that he hath marked this that when the Cranes by companie, flie ouer the broad Sea (which is large, wide, and infinite) to continue in that their passage the better without rescue, and to endure to the ende, they vse this knack or practise. Their companie then is brought

*The Preface.*

into fives, and so they flie two a breath, and the fift or odde Crane in maner of a perfore sterne, to make the other way in the Ayre, flieth all alone before, till he be wearie so doing: when he is wearie, another goeth and taketh vpon him his office and painetaking, and that other cometh to their place which be of breath, and in like sort doe all the other by course, till their iourney be at an end: and so their flight is like a Triangle, sharpe at the ende, and broad about, and called therewithall by one another his helping. Againe (to leane their entrilles and inward parts so to come by deuision) they are sayde to differ in outwarde attire and kinde of aray: for some haue haire for their vpper Garment: some haue onely their bare skin: other haue feathers: other haue hide: other haue their skin full of prickles and bristles: and (to speake of their maner of defending themselves) some haue sting, some haue tickles, some haue hornes: other some helpe themselves by flight and lightnesse of wings: and as for their voice, some haue soft voice: some as loud and shrill. The Cow saith Aristotle, is in voyce more loud than the mightie Bull. I coulde gather also differences in shewing how euerie part is placed both within and without, not all alike: moreouer, of their use and purpose, of their affection also, of their settes and disposition in life: but I had rather (as they say) lose the Hare, then to take such infinite paines as to hunt so farre for hir. I will therefore now make halt home againe, peraduenture a number of companie of Myles going, in taking such paynes, would wearie vs: It is counted wise done not to take to much vpon a man, neither more than he can well suffer.

But now to euery liuing thing or Creature his soveraigntie so farre forth as we can, our Pen and Quill shall hasten. And first let vs begin Alphabetically (as in the residue of our worke before) with the Adder.

The thirde Booke of the 69

*Aegemonie treating of  
brute Beastes, fowles,  
Fishes, creeping Wormes  
& Serpents, particularly  
and Alphabetically.*

*Of the Adder.*

**T**he Adder is called by Etimologie of Latin name Shadowy Snake. Coluber sayth Isidore, is so fetched worde for worde, and deriued thus, as if you would say Vmbra colens, lurking or liuing in darke places and black shadowes. It is reported to enue and hate the Hart, to kill the Lyon. And by all maner of meanes to flee from the Herbe Rue. It casteth off yearly his vppermost skin or coate. It loneth to liue among hollow trees, to seeke his food in Pasture and Grooue: to set muche store by Milke: to hurt both with tooth and mouth, and also with his hinder part or taile: to suck fleshe: to eate Flies, and now & then among to eate crumme and dry earth. Plinie saith in his 30. booke and. 4. Chapter, that the fat or bratune of the Adder, especially the water Adder, remediethe  
the



### The thirde Booke

the stinging and byting of the Crocodile. And againe, if thou haue about thee but the Gall of an Adder, no other Adder will touch or hurt thee, but flie from thee: the scent or smell thereof doth so annoy him.

### Of the Ape.

The Ape in Greeke is called *Simeas*, of hye flat nose and filthie face, on eche side thereof plated or wrinkled. Some will haue him so called for counterfeiting of the like, or for imitation, and deriue *Simia* the Polune substantive out of the Adiectiue *Simile*, the like: For that he would be like in playing and toying. But I doe not greatly gaine say them herein. Isidore sayth in his. xij. booke, that when he is angrie he frowneeth: In the newe Doone he is pleasant, and for that time very iocund: but when he waxeth olde, he sorroweth, and is of sad looke. When he hath two yong ones at one broode, that of them both which he most intierly loueth, he alwayes beareth in his armes, the other (as not much passing of it) he whurleth vpon his shoulders. Isidore reckneth by five kindes of Apes: One which is not much unlike our Dog in figure or shew: another that hath a taile standing vp in good length & thicknesse like a Foxe: another kinde is saide to be of

of Beastes, Foules, Fishes. &c.

70

of soft & silkie haire: there are the fourth kinde called *Satyri*. The fift are saide to haue a hairie beard & a square visage withall. Plinie saith, that the fierce Lion is very desirous of the Ape his flesh: and with hungrie eating thereof he riddeeth himselfe of many infirmities.

### Of the Aspis.

The Aspis is a kinde of deadly Snake, of most perillous bite or sting: some say it is called *Aspis* ab *aspergendo*, of besprinkling and casting about venome. There are diuers kinds hercof. Plinie in his. viij. booke and. xxiij. Chapter sayth, that there is a principall and pure loue betwene the Male and the Female, after that they be once knit together, and haue (as all Mates haue) house and home, and all things necessarie comimon to them both alike. Insomuch that they liue alwayes, and go together to seeke their foode, and such like. So that if it be by any meanes, that any man kill either of these by any mishap, or by good will: the other left aliue pursueth after the sleaz with incredible care and couetise to reuenge. And killeth him in whatsoeuer thozow fare or thzong of people he can finde him, vnlesse he hastneth the sooner away, & escapeth by straights of narrow rowme, or by often turning and ouercrosging

king the way, or by passage had ouer Flouds and Riuer. But Nature hath yet for all this bene mans friend, for whereas if with hir flight and swift glauncing vppon the earth, she had chesight alike to it, she would soone be requited, and woulde soone come by him: she is herein somewhat behind, and hindred, and is saide to pursue him onely by hearing, whereas he is, and by sharpe smell. There is as Isidore reporteth five kindes of Asp. The first named *Dipsas* in Greeke, in Latine *Situla* Thristie Snake. It is of white colour, clouen in the taile, and beset with black spots or strikes. he that is stung with this Snake or Worme, shall feele such excessive heate & vquenchable thirst in himselfe, that by no meanes he can quench his thirst, neyther by Wine, by Milke, by Beare or Ale, or by cleare water. But the more he drinketh the more he may. Insomuch that throught thirst at y last he dieth, as Isidor witnesseth. The second Asp is called *Hypnalis*, which killeth a man as he is in sleepe. Which kinde of Snake Cleopatra vsed, and therewithall died in his bed with very much ease. The thirde is called *Emorrois*, which whome soeuer it byteth, he shall sweate forth blond. It so loseneth the Vaynes and openeth verie wide the pores of the bodie. The fourth

is called *Prester*, which allwayes runneth towards a man with open mouth, and hath a verie lothsome and ill smelling breath. The fift is called *Septabificus*, which by bit and stinging, causeth a man to consume away, and giueth him so, a deadly deathes wound.

### Of the Asse.

The Asse is named after Etimologie of Latine worde *Rescuy* beast, for that men at the firste were saine to rescue them selues in tourneyng, by setting thereon, or as some say, for that it is a beast of dull wit, & groate sense. *Senos* in Greeke say some is *Sensus*, and *Ase-nos* insensible or slow. It is of verie heauie and dul nature. His chiefest sode saith Auicen, are *Briers* and *Brembles*. And Aristotle semeth to becken to him, for that he sayth thus. The Asse by brestling amongst the Bushes and *Briers* hindreth the small Birdes in bringing vp their yong, and in their nest building. And therefore the little Sparrowes doe him all the mischief that they can. And will often peck at him with their Bill. And especially then when as the Asse by rubbing himselfe against the *Thornes* or *Briers*, causeth their nest to goe to wrack. Therefore when as the Asse braieth (which is a horrible & fearefull kinde of noyse)

to them, they al then sic a way for a good time. And coming againe afterwarde to the place where he is, and espying him prickled in any place by rubbing him amongst the Biers, in the place so raw and hurt, they neuer leaue off pecking, til they haue made it very soze, & haue eaten it in verie deepe: by this meanes hunting him and compelling him to go a waye as fast as he can from their nestes. Here we see that a smal sillie Bird knoweth how to match with so great a Beast. Auicen sayth, that the Crowe and the Asse are at naturall enmitie. For so soone as the Crow espieth the Asse, she flieth and flacketh about his eyes & face, & pecketh and scratcheth out his eien. But it is very seldome that she pecketh them cleane out, he hath suche a deepe settling of his eien. Plinie sayth, that he loueth his yong so tenderly that he runneth through fier and water to saue the: Although it be most against his will to aduerture in the waters.

*Of the Ant or Emote.*

The Ant is called in Latine Formica, quasi micas ferens, carrying hir meate by crummes into hir Lodge. Solinus sayth, that they be but of small bignesse, but of great discipline or skill in prouision for them & theirs.

Plinie

Plinie in his. iij. Booke and. xxxj. chapter, saith, that they are all busied alike, and be about the like businesse dailie, and by companies hunt about to finde victualles. They haue amongst them a Publicke weale, euerie one for his power tending & maintaining it. Their sozest labour is, when the Hone is at y full, and rest then when as the Hone is at the chaunge. Aristotle in his 8. Booke de animalibus sayth, that they haue a very perfite sense of smelling, hating all strong and noysome smells, as suffumigation of Myrristone, or Harts horne being beaten to powder. Plinie saith in his. 8. booke, that when the Beare sickneth or feelety hir selfe not well at ease, that then she scrapeth in the earth with hir Walves intending to find of these, which being found and presently cate of hir, she recouereth hir selfe and is well.

*Of the Bee.*

The Bee sayeth Plinie in his. iij. Booke, is one of those kindes that be cut and girdled about in their parts, which although it be but little, yet is verie fruitfull. Isidor sayth that it is called in Latin Apes for that it is first born without any feete. Aristotle sayth, that it is engendred of the deade bodie or carcase of the Bullock. It is one of those that tender common profit

### The thirde Booke

profite. And hath within the Hīue (as it were within the Citie) his tentes & Courts of very good workmanship. Of some they are reputed ciuill, for that they haue their King & Guides, and euery one also distinct and seuerall offices. So that some are onely set ouer the residue to see that euery one laboureth in his calling. Other some labour themselves, part by going abroad to bring home swete Hony, part by standing at the Hīue doore (as it were at receipt of such as the other bring home) part playe the workmen within, and amende or make by a newe all such things as are amisse: and euery one of them knoweth his dutie. At that time that their King is present with them, they liue euen as they will: but he being once absent, the whole swarme is disturbed, and flieth wandering by companies, it cannot tell whither. Such safegarde haue they by their King, that they cannot be well without him. So that if he happeneth eyther through casuall or naturall death to die, they mourne for him a long time after, & carie him to sepulture, as solemnly after their sorte as our mourners doe.

### *Of the Beare.*

The Beare with hir mouth & licking, bringeth hir yong which be at first without all faction

### of Beastes, Foules Fishes, &c. 73

fashion, to that forme which they haue: and is called Vrlus as Isidor reporteth, quod ortos digerat lanbendo, for that by often licking, she bringeth etherie parte in them to an order. The best in all the whole kinde is as we find, for that she can play the Phisition for hir selfe: for she being crased and distempred within hir bodie, vseth hir claw for a spade, and diggeth by Cennets or Ants out of the ground, which being taken, she immediatly recouereth.

### *Of the Beuer.*

The Beuer saith Plinie, liueth and is found in the Ile of Pontus, and is one of those sorts which are called doubtfull, for often they chaunge had in place where they līue: for they liue one while altogether vpon the earth, and do accompanie other brute beasts, those which stray abroad & are foure footed: another while, they are conuersat in the waters, and liue the fishes and serpents life. When they are hunted, they espying the Huntsman earnestly pursuing them (least through such occasion they should be letted in their flight) the Male is reported to bite off his owne stones and to gelbe himselfe, and by that meanes becommeth very swift. He hath his taile not much vnlike the

fish, and the residue of his bodie not much vnlike to the Otter.

*Of the Boare.*

The Boare saith Isidore, in Latine vocable of word, is called Aper a feritate of fiercenesse or wildenesse (chaunge of the Letter. P. had into the letter. F.) of y Latines he is estwones called Verres for his great strenght. He being gelt sayth Plinie, & Auicen, becommeth so much the more fierce and wilde, whereas all other Creatures liuing ware thereby the more milde. His armour is a sort of strong tuskes or tuskes and sharpe. His vse is, to keepe a good while in his mouth the stalke or sedge of Barley, such as is sharpe, to enter to the skin: keeping it of purpose to file & sharpen his tuskes, which if it will not, he hunteth after the Herbe Digamie, of some called wilde Maiozan, which he vseth as a Whetstone to whet his teeth withall. Aristotle in his first booke de Animalibus sayth, that the Boare at such time as he hath yong is most cruell and fierce, inso much that he can not abide any man to come nigh him, but is maruellously vered with him.

*Of the Bull.*

The

The Bull is the hee Bullock, not gelt or hauing lost his parts to generation. Plinie sayth in his. viij. booke, that his noble courage is in his loke, & in his frowning countenance or forehead. Aristo. sayth, y he hath his Liuer round, in a maner like to a man his liuer. And is fed alone before such time as the Male & Female doe conioyne: but afterward at that time he feedeth and associateth in selfe him pasture with the Bullock. They are said to strue one with another for the Female which they best like: and after much strife and warring had, who so first tireth and is wearie, is counted vanquished, & the other the vanquisher forthwith runneth to the Female, and leapeth vpon his back, and so satisfieth his desired lust.

*Of the Bugle or wilde Oxe.*

The Bugle or the wilde Oxe, is said to be so wilde, that his necke by no meanes can be brought vnder the yoke. And is called Bubalus for nigh resemblance to our Oxe. In Africk they are verie plentifull: he is of great strength and force, almost not to be tamed: but only with an Iron ring put through his Nostrils or Nostrils, wherewith they leade him whither they list. There is another kinde of wilde Oxe, which the Philosophers call Ap-

leu.

taleo

tales, but nothing so huge or great, but hath  
hornes much greater, very sharpe also where-  
with he beweth downe trees, and thrusting vp  
his hornes sometimes vp to the boughes of the  
Trees, intending to reach swete thereby, doth  
now & then with force of his hornes had, sticke  
fast by them in the Tree, wherewith he being  
chased and bered, howleth out aloud, whose  
horrible crie the Huntsman hauing once hard  
runneth with fast fote thither, whereas he is  
snared, and so commeth by him, and else by no  
other meanes, and so sleaeth him. There is al-  
so another kinde of wilde Oxe or Bull, called  
of Aristotle & Plinie Bonafus, a little shorter  
than our Bull, but more thickly set, and hath  
his Mane like to our Horse. His flesh is Me-  
sonlike: for the which he is so often hunted. And  
in the game time he vseth this knack or pro-  
pertie: he runneth vntill he be wearie, and in  
his flight taking and course, he singeth forth  
and besowleth behinde both of his vyne and  
dung, even whole furlongs long after him,  
and with such annoiance wearie the Cour-  
ser or Huntsman.

### Of Barbell the fish.

**B**Arbill, is called the beard fish, for that on  
both sides of his Mouth he hath finnes like  
to

to a hairie beard. In Greeke she is called *Tri-  
gla*: with the Germanes *Ein Berb*. Of this  
kinde Oppiane singeth thus.

*Accipiunt Trigla trino cognomina partis.*

The Barbill for hir oft increafe

*Trigla* by name is called:

Thrise in the yeare she giueth yong  
herein all kindes excelled.

Aristotle in his fift Booke de Historia ani-  
malia affirmeth that this kinde bringeth forth  
yong thrise in the yeare.

### Of Calamarie the fish.

**C**Alamarie the fish, of many Authoers cal-  
led *Loligo* hath his head betwene his hin-  
der parts, and his bellie: and hath two bones  
the one like to a knife, the other like to a quill:  
she is like the Cuttle, but that she is a little  
longer: and in that they differ also, for that the  
Cuttle sheweth and poureth out a black kinde  
of bloud in all hir feare and disturbance: this  
Calamarie vomiteth a good red & pure bloud.

### Of the Cammell.

**T**he Cammell by Greeke word is called *Ka-  
me*, his signification for the moste part is  
lowlinesse and submission. And well had the  
Cammell this name, for that at euery burthen  
L.ij. laide

### The third Booke

laide vpon him (to ease the labourer) he lyeth  
downe, suffering him to lay it on, euen as he  
will. There are two kindes of Cammels, one  
which is onely in Arabie, which hath two ki-  
bes in his back: the other in many other coun-  
tries, al plain in his back. His vse is to iourney  
no further at one time than he hath bene before  
vled & accustomed to at another, neither to cary  
heauier burthen at another time then he before  
hath carried. They liue some of them. 50. yeres  
and some of them. 100. They can be without  
water the space of foure whole dayes, and haue  
their best delight in drinking then when as by  
scote they trouble the water. Aristotle sayth, y  
there is in the Cammels a certaine honest care  
to keepe themselues within their boundes. For  
they thinke it vnnatural and a most hapnous  
offence to haue adoe with their Dam. There  
was in a certaine Citie saith he, the Mother of  
Dam of a yong and lustie Cammell, all co-  
uered ouer with a cloth, with whome the yong  
one being incensed, vniuitingly attempted  
and assayed generation: who, or it were long,  
through ruffling of the cloth, by certaine notes  
crying that it was his Dam, came down and  
ceased therein before he had his full lust, and  
bitting hir most cruelly, through extreme an-  
ger due hir. The like example of honestie ob-  
seruing

of Beastes, Foules, Fishes, &c. 76

seruing, he rendzeth there of a certaine mans  
Horse.

### *Of the Cameloparde.*

The Cameloparde hath the very head of a  
Cammell: the necke like our Horse, and  
faete like the Bugle or wilde Oxe. He breedeth  
in Ethiopia: he is bespotted & stayned dyuerse-  
ly w diuers colours in a maner like y Libard.

### *Of the Cameleon.*

The Cameleon is a small kinde of beast,  
whose bodie is such that with easie conuer-  
sion it chaungeth into all colours, a few onely  
excepted. Auicen sayth, that it is all one with  
Stellio or Cosin germane to the Lysarde, for  
that he hath on his backe light spots like stars.  
And for that feare that it is naturally in, and  
the paucitie or rarenesse of bloud, he hath so  
often and so diuers transfiguration in colour.  
It is verie commonly sayd with the olde versi-  
fiers, and those also which would be esteemed  
Philosophers, that the Cameleon liueth onely  
by ayre, as the Moule doth by the earth alone:  
The Weering by the water: the Salamander  
by the fire. And these be their veries wherein  
they shew this purpose.

*Quatuor ex Puris vitam ducunt Elementis.*

*L.iiij.*

*Cameleon*



### The third Booke

*Cameloon, Talpa, Maris Halec, & Salamandra.*  
*Terra cibabit Talpam, flammæ Pascunt Salamandram,*  
*Vnda fit Halecibus cibus, ær Cameleonti.*

These fower Elements giue foode  
to fower things, eche other

The Herring, Moule and Camelcon  
and eke the Salamander.

With earth the Moule is said to feede,  
with flame the Salamander:

And water is the Herrings meate  
the Camelcons the ayer.

### *Of the bird Caladrius.*

The Caladrius sayth Aristotle is of milke  
colour, without any black spot, whose na-  
tural propertie is this, that when as any man  
is grievously payned with sicknesse or diseafe,  
if there be any hope of recouerie in the partie so  
diseased, she hath alwayes a cheerefull looke to-  
wardes him, if there be no amendment that it  
can perceiue, it is of very sad looke and counte-  
naunce, neuer giuing him cheerefull looke, or  
once looking at all that way.

### *Of the Carpe.*

The Carpe is a kinde of fish well knowne  
of vs: she is arayed in all hir whole bodie  
with hir coate of fence that is stiffe scales of  
meane

### of Beastes, Fishes, Foules, &c. 77

meane & indifferent bignesse: insomuch that  
there hath bene found of this kinde some way-  
ing ten pound: she is of very soft flesh & phleg-  
matike: with y Germanes it is called Karpff.  
Erasmus called it in Latine Carpa, when as  
other called it Carpio.

### *Of the Cat.*

The Cat in Latin is called Catus, as if you  
woulde say Cautus, warie or wise. In  
Græke she is named *Galiotes*, with the Ger-  
maines Kaiz. She is to the Mouse a continu-  
all enimie: berie like to the Lyon in toth and  
clawe: and vseth to pastime or play with the  
Mouse ere she deuoureth hir. She is in hir  
trade and maner of liuing very shamefast: al-  
wayes louing clenlinesse. There is also a kind  
hereof called the wild Cat, which of all things  
is annoyed with the smell of Rue, and the Al-  
mond leafe, and is driuen away with that so-  
ner then with any other thing.

### *Of the Crab.*

The Crab in Græke is called *Kakynos*, in the  
Germanes language Krebs: with the  
Frenchmen Crabe. Plinie vsed this Latine  
worde Cancer, for a generall or comon name  
for all such as haue, & weare shaled garments.  
The

The Crabs sayth Lonicer haue a portion of venome and that occult o2 hid comming from their taile in the middle of their backes by line o2 threede which kinde of matter pulled out be, foze they are sodden, leaueth the whole altogether pure and without corrupting.

*Of the Serpent Cerastes.*

Cerastes the Serpent hath on both sides of his heade, as it were the hornes of a Ram, bending bpward and wreathen all about. He lurketh sayth Ildore in the high grasse, where in nothing can be espied of him sauing onelye his hornes, which thing the small Birdes of y<sup>e</sup> field espying, wœning to find (as in all other dead bodics their hornes, wormes meate alone foze their appetite and desire) they being busie and pickling on them not knowing this Serpent his deceipt hid, are caught of him with a sodaine twining of himselfe about them, and are so sodainely snared. The like wilcs he vsseth with horse and man, to lie as though he were deade, o2 secretlye as though there were none such, yet whilest they vniawares tread vpon him, he twineth about either them, and so stingeth them.

*Of the Coccatrie.*

The

The Coccatrie by his Græke name should seeme to haue bene sometime reckened the prince in his kinde, foze he is reported to be the king of all other Serpents. Foze al things lyving w<sup>t</sup>atsocuer they be, comming into sight with him, flie back. He is so popsonous that he killeth with his breath. There is no birde that escapeth him that comineth in his dent, but she is his owne: yet Nature foze this thing hath well prouided. Foze they vse to seeke foze the Measell which will haue this kind of serpent tamed. The greatest stature that it is of, is not aboue. xij. inches o2 there about.

*Of the Crocodile.*

The Crocodile is called yelow Snake foze that he is in colour most Saffron like. Ildore in his. xij. booke. He is one of those kinds which allwayes keepe not in one and the same place, o2 which are not pleased long with Elements alike. One while he is cōuersant vpon the earth, another while in the waters. He is of such hard skin, that being stroke in the back o2 bodie with violent stroke of stone o2 Iron sling, esteemeth it not a Rush. In the night time he harboureth in the waters, in the day time he liueth vpon the earth. Aristotle sayth, that the Crocodile alone amongst all other Creatures

Creatures liuing moueth the vpper lip, and keepeth the neather lip vnmoueable, contrarie to all other herein. It is a most glotonous serpent, and a verie rauener, who when he is farced full, lyeth all long by the Banckes side belching and panting as though he woulde burst. Whereupon saith Tullie, when he is in this case, and so farre gone, a certaine little small birde called of vs the *Wren* or *Kinges* birde, of the Greekes *Trochylos*, flieth towarde him, and often assayeth or he can come by his purpose, to go into his throte or intrailes: but is repelled so long as he is awake: but falling once on sleepe and opening his iawes as he bseth being on sleepe, the *Wren* goeth into his throte, and being within there a certaine time by flickring and mouing, causeth his throte to itche, wherewith he being delighted, at the last falleth on sound sleepe. The Bird perceyuing this, goeth further to his heart, and pecketh at it with hir bill, and at the last gnauweth it out, and so feedeth hir selfe full and escapeth away. The like thing is read of *Enidros* the Serpent, which creepeth in the grasse of *Nilus* who being eaten downe quicke of the *Crocodile*, gnauweth his heart out in sunder within, and so killeth him.

Of

### Of *Chelidros* the Serpent.

*Chelidros* the Serpent or of some in Greek *Chersidros*, is in place being, one of those kindes which be doubtfull. For it is now abiding vpon the earth now in the waters. This saith *Isidore*, maketh the earth smell well, or to haue good breathing there where as it creepeth as *Virgill* describeth in these verses.

*Seu terga expirant spumantia virus*

*Seu terra sumat teter quā labitur anguis.*

In question is it whether that

The fomie flesh and rancored Sell  
Of *Chelidros* that poysonous Snake,  
Should giue such odoriferous smell.  
Or that the earth by which this Snake  
Doth slide and glaunce along,  
Should giue to the nose object so swete  
Or minister scent so strong.

*Isidore* sayth, that it goeth straight out in lim, and bodie, and findeth thereby a maruellous great ease: whereas if he should bolue hym selfe he should straine and hurt him selfe.

### Of *Cencris*.

The very like in this behalfe, that *Chelidros* doth, the same doth *Cencris*, as *Lucane* reporteth of him thus.

Et

*Et semper recto lapsurus limite Cencris,*  
As *Chelidros* so *Cencris* doth  
in eake alike their sort,  
By stretching forth their bodie, both  
in gliding finde comfort.

*Of the Caddesse or Choffe.*

The Caddesse was first called *Monacula*,  
and is now called *Monedula*, bicause it in  
finding money and golde hideth it. And vpon  
this Tullie in his Oracion had for *Valerius*  
*Flaccus* hitteth him home with the like.  
*Non tibi plus pecuniæ est committendum*  
*quam Monedula.* I would commit mony to thy  
custodie no more than I would to a Dawes.

*Of the Crane.*

The Crane by proper name should be cal-  
led whisperer, or flackerer, as *Lucane* hath  
of hir thus.

*Et turbata petit dispersis litora pennis.*

In raging waues of the Seas streame  
the Crane by flacking wings,  
Hath pleasure passing all delight  
in this than in all things.

Their flight is on highe, espying therby what  
land they were best to take: by his voyce they  
are all ruled which is their guide or leader,  
whose

whose voyce waring hoarse, another straight  
wayes taketh his rolowme. In the night time  
they haue their watch, euerie one of the night-  
ly by course, and whosoeuer playeth the watch  
man least he should sleepe, hath a prouiso: he  
holdeth fast in his clawes little stones, which  
in their falling from him straight wayes awa-  
keth him. The other by his paine taking, sleepe  
quietly and take their rest. Aristotle by obser-  
uauncy had, much commendeth their flight be-  
yond the Sea: It is done with such cunning  
and ease.

*Of the Cokow.*

The Cokow in Greke is called *Kokkux*, with  
the Germanes *Gauch*, in the French tong  
*Cocou*, and is of ashie colour, and in bignesse  
as big as our Doue, building hir nest most of-  
ten in the Sallowes. In the spring time she  
commeth abroad: and or ere Dog dayes arise  
she is gone and hidden. *Alianus* calleth hir  
the willie bird or aduouteresse, for that she most  
commonly hatcheth hir yong in the Larkes  
Nest or Siskins, which Siskin is not much  
unlike to the Goldfinch: whose yong or brode  
she knoweth to be bred and borne in colour &  
bignesse most like to hir owne, and therefore  
she is the bolder so to presume: whose Nests  
if

## The thirde Booke

if the faeth good floze oꝛ plentie of Egges, she destroyeth certaine of them, and in their place and number recompenseth and maketh them good with hir owne.

### Of the Cuttle.

**T**he Cuttle is in colour verie whiſte, but she hath hir finne black: she is called Sepia of a certaine rotten humoꝛ that she hath: of the Greekes she is called *Sapedoon*, foꝛ that she aboundeth in black bloud as it were ynck, with the which when as she perceyueth any deceites wrought, she defendeth hir ſelf with diſperſing it abroade in all the whole waters. And the water being ſo fouled, she goeth and hydeh hir ſelfe. The Germanes call this Ein Black-fiſch: the Frenchmen Seche.

### Of the Deere.

**T**he Deere the Latines call Dama: of ſome the fallow Deere is called Damula: Iſidore thinketh, y<sup>t</sup> it is ſo called (as by deriuing it alſo we may knowe) foꝛ that it ſlaeth from our hands not knowing how to defend it ſelfe, but onely through flight. In ſtead of his weapon he ſhelweth vs his hoꝛes as Marciall in a maner witneſſeth, thus reportyng of the Dere, the Boze and the Hart.

*Dente*

## of Beastes, Foules Fiſhes, &c. 81

*Dente tenet Aper, defendunt cornua Cervum  
P. ofugit e medio Damula. &c.*

By tooth and tuſke the Boze catch holde and hornes defend the Hart:

The Deere being chaſte all about with this hath his hearts ſmart.

### Of the Dragon.

**T**he Dragon is the heade and chiefeſt of all other Serpents, and ſlieth from his Den oꝛ Caue in the earth his holowneſſe vp to the top of the brode ayre, and of *Dragon* in Greeke, is engliſhed flight. Plinie ſaith, that betweene the Dragon and the Elephant there is a naturall warre. Inſomuch that the Dragon enrolleth & twineth about the Elephant with his taile, and the Elephant againe with his ſnoute uſed as his hande, ſupplanteth & beareth downe the Dragon: The Dragon with twining about him holdeth faſt, and with his might ſomewhat bendeth backward the head and ſhoulders of the Elephant, which being ſo ſoze griued with ſuch waight, falleth downe to the ground, and in the ſal the Dragon hath the worſe, foꝛ that he falleth to y<sup>e</sup> ground firſt, and is therewithall ſlaine: but that other ſcapeth not ſcotfree, foꝛ with one anothers holde and ruſhing to the ground the Elephant alſo

*D. i.*

is

is broused, and often withall slaine. Againe they strue together after this sort. The Elephant espying him sitting on the loft of a tree, runneth as fast as he can with full but to that tree, hoping thereby to shake downe the Dragon, and to giue him a deadly fall: but in that he doth not after the wyldest sort for him selfe. For the Dragon so falling, oftentimes lighteth on his necke or shoulders, and agrieueth him as with byting at his postrelles, and pecking at his eyes, and sometime he dazelerh him, and goeth behinde at his back and sucketh out of his bloud, so that if he shaketh him not off betimes by suche wasting of bloud as he will make, thereby he is quickly enfeebled: he falleth downe heauily with the Dragon also holding aboute him, and are killed both with so heauie and burdenous a fall.

*Of the Dromedarie.*

The Dromedarie or that other kind of Camell, that hath two hybes or Bunches on his back, is of lesse stature then the other Camell is: but more swift in passage, of y<sup>e</sup> which propertie he borrowed his name. *Dromos* in Greeke is swift in course or running. He will go 100. Miles and mo in one day. They are gelt sayth Auicen, in their youth, lest they should

should be thereby more slow or hindered in their journeying: and also lest they should (being at ripe age, prouoked to Auerie as they journey) slack it oftentimes & draw backward, till that they haue had their lust. It is such a kinde saith Plinie, as is not couetouse of varietie or dainties. For after that it hath had neuer so long a journey, it is well content with grasse and the Herbe Dactylus, or the Pionie.

*Of the Dolphin.*

The Dolphin saith Isidore, hath a fit name or vocable, fetched from a man his speech or sound, or for that they cluster together, and are all in one companie, hearing the swete sound of any Instrument. There is no Fish in the whole Sea so swift as this is: for oftentimes through that light and nimble leaping y<sup>e</sup> they haue they mount ouer the tops of Ships. Tullie saith, that they are so much delighted with Musicke, that they haue taken and caried the Musitian from out of the perill of the Sea to the Sea Bancks. As when Arion Methimneus was throwen out of the Ship into the Sea, the Dolphins being their readie, toke him on their backs and caried him to land.

*Of the Dog.*

¶

The

The Dogge in the Latine hath almost the same name that he hath in Greeke. *Kynos* in Greeke signifieth a shrill noyse or sound, after a manner like to song. There is saith Tullie, in the Dogge a merueylous perceiuerance and sharpe sense to know who doth him good or who doth him the contrarie: who maketh much of him, and who hurteth him. Therfore vpon his Maister he commonly fawneth: to straungers he is eger and curst. In histories there is such recorde & testimonie of their loue had and borne to their Maisters, that the Maister by chaunce or casualtie, or else by crueltie miscarrying, the Dog also euen with his Maister hath miscaried. Insomuch that we read of some, who hauing had but the sight of the dead Corps of their Maister, by lamentation, and by bewayling at his side neuer loyed after, but perished and fannished with long howling & mourning. Plinie remembzeth of a Dogge which in Epiro a countrey in Grece, so assaulted the murderer of his Maister in a greate throng and assembly of people, that with fierce barking and byting, at the last he compelled him to confesse his fault. In like sort did the Dog of one Iason in Cicilie who being slaine by a Dog for sorow would neuer eate meate after. The like loue or gratitude (and somewhat

more

more to be merueyled at) is red of Titus Gabinius and his companie, whercof one of them named Titius a Sabine, had a Dog (he being in Prison) that would neuer go further from him then to the ward or Prison Gate: whose Maister a little while after, being condemned, and put to death or execution, and the dead bodie anone taken downe from the Gallowes, and lying deade there, the Dog sorowed and howled most lamentably, and being compassed and hedged in with a great multitude of people, wherof one of them casting him meate thus howling to make him holde his peace, he caried it forthwith and put it to the mouth of his Maister their lying dead, whose dead corps anone after being throwne into Tyber the deepe floud or Riuer, the Dogge swam after it hastily with entent to vpholde and sustaine it, with merueylous astonying and wonder of the people had, that such a kinde of faith should be in a dumbe beast. And so with heauing vpon his Maister so long as he could, when as they row wear:nesse he could do so no more, they both drowned together and sank in the place alike. Plinie sayth in his. viij. booke and. 41. Chapter, that of all beastes living with vs and amongst vs, of most assurance, trust and faith, is the Dog, and next after him the Horse. For

M.ij.

better



### The third Booke

better proufe hereof we will adioyne one or two examles moze. Celius a Senatour in Placence a Citie of Ligurie, being on a time besieged and assaulted sore of his enemies, and wist not how to be kept from their hands, was kept off from them all by a Dog, neuer wounded or hurte till that the Dog in his Maisters quarrell was slaine. We reade also of Garumante the King, who being banished some time from his Countrie, returned back home againe, and brought with him. 200. Dogges, which he vsed in warring against those that resisted him, and so conquered them. Amongst all kinde of Dogges there are some so eger and stout stomaked that they haue Maystred and bene good inough for the Lyon and Elephant. There was a Dog as we reade sent as a present to the noble and great king Alexander, from the King of Albanie, which at the first dash or onset giuen in the King his presence, daunted and toused the Lyon.

### *Of the Eagle.*

The Eagle of his eyesight most sharpe and prest took first his name. Isidore saith, that he is of such sharpe eyesight that he flying about in the top of the ayer in such height as he can not be seene ouer the Sea and waters,

yet for all that, through his cleare eyes, there is none so little a fishe that swimmeth so nigh the waters top, but he seeth and espyeth it, and thinking he may come by it, flyeth swiftly downe to the water where as he is, and ducking a little, doth so sodainly catch hir, as Gonshot that is shot off, or that that is moze swift. The chiefest propertie also that he hath else, is that he is good in finding out false play or adulterie done: And this is his triall. He taketh his pong when as they be pong & tender, and haue not full stedfastnesse in their eyes, and holdeth them with there eyes right opposite to the sunne beames. Those that haue constant and stedfast looke not dazeled by such experiment, he holdeth legitimate and truly begotten, and hath euer good care after to them & their bringing up. The other that haue their eyes twinkle in their head, or which be dazeled at such proufe had, he counteth them Bastardes and misbegotten, and neuer after regardeth them, but repelleth them.

### *Of Echeneis the fish.*

The fish Echeneis or Remora, staiship, amazeth also (euen as the Lodestone doth) the beholder by his hid and occult naturall secret vertue. He coueteth the Shipboard euen as

the Lodestone doth Iron, he is said to be a good stay to the Ship, when as tempests arise: and with cleaving fast, do stay y Ship be it neuer so great. Plinie saith, in his .9. Booke and .25. Chapter that it is a very small Fish alwaies accustomed and lyuing amongst the rocks. Aristotle thincketh that this kind hath fat, placed in a maner like a birdes winges.

*Of the Ele.*

The Ele in Latin is called Anguilla. Isidor giueth the reason that it should be called so, for like figure saith he, to the Snake. Aristotle saith that it ingendzeth of the Mud: the chiefest that is marked in the Ele is that it is slipperie, neuer y nerer katching o2 in assurance of hir when thou hast hir most fast in thy hand, but the harder that thou holdest hir, the sooner she slippeth and escapeth out of thy handes. The floud Ganges hath Eles some .30. fote long. They say, that the Ele being killed & addressed in wine whosoeuer chaunceth to drinke of that wine so vsed, shall euer after lothe wine.

*Of the Elephant.*

The Elephant came first by his name of the Graeke verbe *Eléphio* which signifieth huge o2 like a hill. He is of exceeding great body, his

tushes are of Iuerie: his becke is holpen with that snout that helpeth him euen as our hand doth. The Medes and Persians vse to carie in their warfare their Castles and other prepa-  
raunce on the Elephants backe: he is of good memorie and long mindfull of a good tourne. Plinie saith, that amongst all the beastes of the wild Forrest, he is most mans frind. In-  
somuch that if a mans iourney lieth so, that he must nedes throughe the Forrest, (least he him-  
self so monstrous & huge) should first scare him, he goeth a little aside out of his way: further if the Dragon should assault the man, he goeth  
forwith and warreth with the Dragon & kee-  
peth him off from the man: so that whilst these two be at strife, the man passeth away. Aristo-  
tle saith, that this kind is without his Gall, & therefore it may be that he is so quiet and pea-  
sible. Solinus saith, that they seme to haue some skill in the art of Astronomie, and play the Physicion his part euerie moneth in pur-  
gation taking & purging themselues: for af-  
ter euery new Moone they hauke after y cleare  
riuers, & so wash off all filthinesse, such as may  
cumber the body. After that they bathe them, &  
this being so done, they go again al frolike to  
their wonted pastures. And to the intent that  
their youth should keepe good rule and not go  
at

### The thirde Booke

at rovat, they haue them with them : such care haue they ouer them . They haue a meruculous and most honest shamesfastnesse in the acte of generation. Wherefore when the time commeth that this must nedes be done, the Female waiting the Male his pleasure , goeth straying before towarde the deserts of the East , & seeketh the most secret place where that their intent may be done and ended closely. The Male he anon hasteneth after & before their meeting or coniunction had together , they are busied awhile in seeking out the herb Mandrage, which the Female taketh and receiueth to make hir of more fertill nature and pregnant : and the Male also eateth of it to procure a more earnest desire. Of al things that it standeth in feare of it is most afraide of the sily House, which fretteth him then most when as hee is tied to the Maunger and cannot away.

### *Of Ephemera the fish.*

Ephemera is a fish which ariseth in the Sea water euen as the Bubble doth, where as much raine is . Whome Iorach in his Booke de Animalibus reporteth after three houres of the day to die.

### *Of the Falcon.*

The

### of Beastes, Fishes, Foules, &c. 86

The Falcon, is a bird of haughtie stomacke matching with birdes a great deale bigger and mightier then him selfe, stryking at them both with fote and beak.

### *Of the Faune.*

The Faune, or Hind Calf is called Hinnulus, for that at his Dammes becke or nod, they are ready to come home from straying & riotting abroad in the Parkes or Croaues.

### *Of the Fesaunt.*

The Fesaunt hath yet no other name then it had first of the place whereas it was first founde : and that is reported to be an Island in Grece, called Phaea from whence it was first fetched, as this Distichon sheweth.

*Argina primo sum transportata carina  
ante mihi notum nil nisi phasis erat.*

By Argolike ship I first was brought  
and shewde to other landes  
Before that time I knewe no place  
but the Island Phasis sandes.

### *Of the Flecke.*

The Fleck saith Isidore, goeth with rolling fote, and hath often anfractes or turnings. He is naturally subtil, and hath many

ny fetches to deceiue one. For when he lacketh meate and wote not how to come by it, he hath this craft or wile. He lyeth all along with euerie lim of bodie stretched out, very quietly euen as though he were deade. The selfe Birdes espying this, and wœning thereby to haue a great pray, flie to his Carcasse, and are verie busie about repassing. He, as they are vnawares of him, sodainely snatcheth vp with his Palues certaine of them, and so pleasureth himselfe, and stencheth his hunger.

### *Of the Frog.*

The Frog saith Aristotle liueth quietly all the time of cold weather, and neuer stirreth abroad, vntil time of coite or coniunction. And then by croking voice he allureth the Female & stirreth hir to Venerie. There are Frogs called Seafrogs, of whome Tullie speaketh after this sort. They ouercouer themselves with sand, a knack vsed of them to beguile the little Fishes, and as they come by them, they step out, and catch them and so swallow them vp.

### *Of the Flie.*

The Flie in Latine is called Musca. It hath his name of the earth, euen as the Moule hath. This kinde saith Isidore being drownd

drownd in the water, after one houres space quickneth and reuiuereth. Aristotle sayth, that they are engendred of the earthes dung proportionably digested and ordered. There meate and drinke is filth, and they of themselves are nothing else but filth.

### *Of the Gnat.*

The Gnat was firste called Culex of hir sting, wherewith she sucketh out bloud: she hath in hir mouth a Cundite or pype in a manner like a thorne or prick: wherewith she sone pierceth to the flesh, & commeth by our bloud.

### *Of the Gylthead.*

The Gylthead is a noble kinde of fish, and onely for a Gentlemans tooth. The Latines call it after their vocable or word golden fish, as also the Greekes, *Chrusophrus*, say they is the golden fishe, so called for that his head representeth the right colour of Gold. The Germanes call it Ein Gold forn: the Frenchmen Truite. *Ælianus* sayth that it is at continuall strife with the Dolphin.

### *Of the Goshaue.*

The Goshaue is a Birde of farre better stomack than claw: and is called Accipiter

ter of a certaine greedie desire, she hath to catch the other small Birdes. She is verie extreme and soze towards hir yong. For after that they be once feathered, and are able to flie abroade, she hath them forth with hir, and beateth them in the ayre with hir winges, and is somewhat rigorous to make them seeke their meat alone. And so by sharpe vsage they haue no ioy to tarie with their Dam, but euerie one goeth his way, and prouideth best for himselfe.

### *Of the Grashopper.*

The Grashopper of some is called the Cricket, it hath his name of his shrill & sharpe voice. He vseth to go backward, and loueth to dig and boze in the harde earth and moztured places. He is heard most in the night time. Isidore sayth, that the little Aunt or Emite hunteth him, he not seeing it for his long haire hanging downe: which followeth him into his Lodge and to espie him the moze clearly, bloweth away the dust as he goeth, & so coming neare him, claspeth him aboute in his armes, and at the last stingeth him to death, and so commeth by his pray.

### *Of the Gotebuck.*

The

The Gotebucke is verie wanton or lasciuious, verie much giuen to Venerie, and alwaies prone to it minding coniunction: whose eyes for insatiate lust thereof, turneth in his head and lie as it were but in one onely angle or corner of his browe. He is of such excessive whole nature that his onely bloud being kept warme supplieth the Adamant stone, and dissoluth it whereas no fire is able to doe it.

### *Of the Griphin.*

The Griphin is a Foule of plentifull and thicke fether, & foure footed withall. This kinde of Foule is saide to liue in the Hilles or Mountaines, called Hiperborei, which be as some say, set in the fardest part of the North right vnder the Northpole. In their head they be like the Lion, in wing & flight like the Eagle. It is saide to be enuious both to Horse and Man. Some say that they are set to keepe the Precious stones as the Smarage, the Jasper and so forth of such as grow there. And to looke to them.

### *Of the Hare.*

The Hare is called lightfoote after the Greeke worde *Plox* is a swift runner. It hath no defence for it selfe, but onely swift flight. And here with

With it eftsoones escapeth. They sleepe not as others doe their eielids being shut. Aristotle saith in his thirde booke de Historia animaliu, that his fete is hairie beneath towarde his paw, (which thing in others is neuer espied.)

*Of the Hearon or Hearnsew.*

**T**he Hearon or Hearnsew is called Ardea for mouing aloft. It ca not abide showers of raine, but to be out of their dent, the flieth farre aboute the cloudie Region of the Ayre, there where as raine is ingendred. With this hir high flight, the serueth some to prognosticate ill weather.

*Of the Hercynie Birdes.*

**H**ercynie Birdes take their name of the place where they bzaede, the place is called Hercinia, a Wood in Germanie, boeing in bzeadth. xi. dayes iourney: in length. xl. whose feathers shine so by night, & when as the Ayre is shut in, that although the night be neuer so darcke and close, yet they giue then their best light: so that to a man iourneping they are to his great furdurance, being cast befoze him in the way whercas he goeth.

*Of the Hedgehog.*

The

**T**he Hedgehog hath a sharp and quickthorned garment on his backe: He presageth by such skil as he hath, what blastes of winds, what tempestes will follow. Plinie sayth, that he hath good knowledge in the difference of the Northren and Southren windes, wherebpon he saith; that on a time a certaine man in the Citie Constantinople kept a Hedgehog in his Gardaine, by which he would alwayes know whether of these two winds blew, truly and infallibly. He is as good a meates man and Catour for him selfe, as any thing liuing is. For when his vittayles be scant or nighe well spent, he getteth abroad to Orchards and Groaues, where he hunterh after Vines and other the best fruite. At the time (as likewise at the Apple tree) he playeth his part thus: He goeth vp to the boughes & shaketh them downe. When he hath perceiued he hath shakē downe enough, he commeth apace downe, and gathereth the Grapes or Apples dispersed abroad together: and when he hath done, he falleth heavily vpon the heape, and so almost on euerie prickle or bresle he getteth an Apple or Grape and home he goeth.

*Of the Horse.*

The

Horse

**H**orses at y first were called Equi, as they be yet, for that they were coupled by paire and Mates, and were so vsed to the Chariote or Wagon. Of some they are called Sonipedes, for noyse making with their fete. They be of that sort that are well stomaked: their pastime is by coursing and running in the fieldes. They know well and are acquainted with the sound of the Trumpet, and therewith haue the better will to warre. It is a grieue to them to be conquered, and they are as ioconde if they win. Some of them haue such memorie that they know their Aduersarie, & wil (when it shal happen) waite them a good turne. Some will not suffer no other man to come on their backe saue onely their Maister, as Bucephalus king Alexander the great his Horse. Plinie saith, that there is a certaine obseruancie in kindred and bloud with these. Aristotle in his 8. booke de animalibus, recozdeth of a King in the North, which had a very faire Mare, who brought forth a very faire Fole or yong horse, and within fewe yeares after (esteeming so much this kinde) was verie desirous to haue more of the same broode. Insomuch that he shut them by alwayes in Stable together. This done of a long time, and espying them nothing forward in this point, thought he would work

a

a pollicie with them, as he did. For after that, he seperated them the one from y other: Inso- much that y one mought forget the other. And after such time had, and the Dam so attired & vsed, that the Colt should espie no apparant signe that she should be his Dam, was brought to the Mare thus vsed, frolick and luttie, and he not knowing of this, and unwitting, fell a none to coniunction, and ere he had ended (the Dams face by chaunce discovered) he was by and by at this daunted, departing as it were in a frensie, and running by vpon a certaine Mountaine, threw downe himselfe headlong, and dyed.

### *Of the Iay.*

**T**he Iay by that onely propertie that is applied to him, is called the chatting Birde. Whereof arose first this Proverbe, bestowed vpon such men as be neuer wel, but when they be prattling: Graculus graculo assidet: One knaue or prattler will alwayes accompanie another. And againe: Graculo cum fidibus nihil. And toucheth them that lacketh both eloquence and learning, scoone at them which haue both.

### *Of this the Bird.*

P. 4.

Ibis



**I**Bis the Bird of the floud Nilus purgeth hir selfe with pouring in with hir bill, Water into hir fundament as Isidore witnesseth: she liueth by the egges of Serpentes, & carieth them to hir nest: & sedeth thereof, as of the best meate that she is delighted with. This bird profiteth Ægypt verie much, and is the best riddance of conuetaunce that they haue, of such discommodities as be brought by Serpentes out frō Libia to Ægypt by the Southene winds. Plinie in his. viij. Booke.

### Of the Lapwing.

**T**he Lapwings name is borrowed *Apo tou o-loluzēin*, that is, of sorrowing and heauy note or crie: for when he crieth, he mourneth & lamenteth, wherfore in olde time the Southsaiers & Augurers tooke heede to his crie, & did prognosticate therby ill wether to come. And when as this kind lamented, they sayde it betokened heauie tidings to come, when she flew quietly, they professed prosperitie thereby and good luck for to come.

### Of the Larke.

**T**he Larke of many is called Woodlarke. He sheweth w<sup>th</sup> his pleasant note (as also the Nightingale doth) the day his coming and

& appering, as Cicero sheweth in his *Prognostickes*.

*Et matutinos exercet acredula voces.*

The woodlarke as the Nightingale that houre and tune doth keepe And sheweth by hir pleasant note when men should rise from sleepe.

### Of the Leach or Bloudsucker.

**T**he Leach or Bloudsucker is a worme of the water, verie desirous of bloudsucking. She lyeth in waite for such kinde of cattaille as come to the water to drinke, and cleaueth fast & twineth about their howes, & drincketh bloud hir fill: when she hath so done she vomiteth it forth againe, and falleth to fresh bloud anew.

### Of the fish Lucius.

**L**ucius of many men is called the Macrell. The Germanes call it Ein Macrell. The Latins *Luci*, by y figure Antiphrasis, which is when a word hath a contrarie signification. They say that this fish keepeth alwaies at the verie bottome of the waters, so auoyding as it were all cleare light, whither when as the fishermen by night saile with firebrand & torch, so that they espie it, they amazed there at and assonged in their flight are so caught.

*Of the Lamprey.*

The Lamprey in Greke is called *Muraina*, with the Germanes Ein Bricken: there is of this kinde two sorts, both differing in colour. For the one is blacke in colour, died among with ashie spots: the other is white having black spots. She swimmeth all whole in flexible sort, and all alike bending hir bodie; about the land she creepeth no other wise then our serpents doe. The best of this stock or kind are those that be called Flutæ, in Greke *Plootai*, good saylers or fluites, for that they keeping always at the waters highest can not be drowned. Antonia, Drusus wife had such delight in a Lamprey that she dressed and arayed hir all over with golde Ringes, and the same beset aboute with precious Stones. Likewise Crassus by surname the rich, so loved a Lamprey of his owne bringing up, that when she dyed he lamented sore, and bestowed also great cost of hir burying. And when as he was laughed to scorn of Lucius Domitius for so doing, he gave him this aunswere. Thou marueylest sayst he, why I so bewaile this Fishes death. But I marueile more at him that hauing had the losse of three Wyues, neuer yet for ought that I could see, bewayled it. This Domitius

is reported to haue poisoned three Wyues for hope that he had of rewarde or greater riches thereby.

*Of the Leopard.*

The Leopard is a very tiraunte & aduoute, Trous also in his kinde: as saith Plinie. The Lionnesse and Leopard hauing coniunction together, or the Lion and Libardesse, bring forth a third kinde, euen as the Horse and Ass, or hee Horse and Mare doe. The Female saith Aristotle, is more cruell than the Male, his colour is bespotted about: his vpper parte of bodie, and his feete also, and taile are all alike to the Lion in outwarde shew. But in y head they haue their difference: In bodie he is lesse than the Lion. And by that meanes he is euen with the Lion, and not behinde him in reuenging as Homer witnesseth. He hath his cabbage in the yearth with two contrary wayes vndermined to enter into it, or to run out of it at his pleasure: verie wide at the coming in, but as narrow and straight about the mid cabbage: whether his enimie the Lion running sometimes after him, and a pace, at the first coming in thither is narrowly pent: Insomuch that he cannot neyther get forward, nor backward. That seeing the Leopard, he running

a pace out at the furdere hole, and commeth to that wheras the Lion first ran in, and hauing him hard pent, & his back towardes him, bigh-teth & scratchet him with tooth and Nayle. And so by art the Leopard getteth the victorie, and not by strength. The same Leopard also saith Plinie, seeketh after the bwoode of the wild gote intending therewith to recouer his health.

### *Of Lynx the beast.*

**L**YNX in face is like to the Lion, in bodie bespotted like the Panther, his vyne is of y set or nature, y it turneth by and by into a precious stone, which we before called Ligurius. He so enuteh man, and would that he should not be the better for this, that he hideth and couereth his vyne with dust & yearth, to the intent that no man should find it, but Plinie saith it is so much the better in his effect & working.

### *Of the Lyon.*

**T**HE Lyon in his graeke vocable and worde is interpreted King: he is reported to be the King ouer all other beastes. There are diuers of this kind: they only differing in their Mane eyther long or short. His strength is in his hed. His vertue in his heart, he sleepeh (as the Varegeth) with eyelids vnshut. When he awaketh

forth out of sleepe, he rubbeth out the print of his bodie and steps, least the huntelman espying them, should easily finde him out. He is verie gentle to man & neuer hurteth him vnlesse he be greatly iniured by him, or that he is thzoughly an hungry. He knoweth sayth Plinie, when the Lyonelle hath played him false play, and hath played the Aduoutresse with the Libard, by a certaine rammish smel or sweate which ariseth of them both. Yet if she washeth hir selfe thzoughly, she may deceyue him. Aristotle sayth, that the Lionelle at the first birth or bwoode bringeth forth most of hir yong: then after that, she lesseneth euerie bwoode one. For at the first, she bringeth forth five: at the second time, foure; at the thirde time, thre: at the fourth time, two: at the fift, one: and euier after that, she is sterill and barraine. Of their remembrance of a good turne I neede not speake, or holwe they haue done man a good turne one for another. As that which had a thorne in his Claw being holpen of one named Androdus, & eased thereof: euier when as he thzough enuie was deliuered vp to be punished, & thzowen into hir Denne, that Lionelle that he eased so before, did then well remember him. As also I neede not to speak how God oftentimes brydeleth in all beastes denouring whatsoeuer, to

shew his pleasure and possibilitie what he can doe and worke by meanes of these. There was a fierce & hungrie Lyon let loose to Darius the Party, which not onely hurt him not, but also preserved him from the crueltie of other brute beastes. As likewise Daniell scaped scotchfree by Gods providence, turning the fierce countenance of that Lion that his enemies had thought would haue sone deuoured him into a saluing and chearefull looke, not once hauing power to hurt him. Hamo a Carthagien bozne, is first reported to haue tamed the Lion.

*Memnonides or the Birdes*  
of Ægypt.

**M**Emnonides or the Birdes of Ægypt are named of the place where Memnon the Sonne of Thiton which came to the aide and rescuing of the Troians died, and is buried. They are saide to flie by companies out of Ægypt to olde Troie, to Memnon his Sepulchre, and to be onely his memorizall: and are therefore called of some the Trojan Memnonides, as Isidore recordeth in his. xij. Booke. Euerie fift yeare they flie to Troie, and flie about Priam his Wallace, and that two whole dayes space, the thirde day they make battaile betwene themselves, and doe torment and slea one

one another with their sharpe nayles & becke.

*Of the Moth.*

**T**he Moth is our Garment worzme, and by this latine worde is called Tinea holdefast, for it biding in one place in the Garment neuer leaueth it, til it be gnawen and eaten forth thorough. Isidore saith, it mought be named Pertinax, peruerse, for that it bgeth alwayes upon one and the same place. Aristotle saith, that the Moth sucketh out of the Garment all humors, and leaueth it marueilously drie.

*Of the Mouse.*

**T**he Mouse after Isid. is counted the smallest liuing beast, and is named Mus quasi humus, earth or earthie. It hath his growth at the full Moone, as other and sundrie kindes haue. It is for his bignes a verie rauencour or greedigut, and for a little meate is often sone entrapped. It smelleth his vittailles a farre off, and commeth the soner to them by smell.

*Of the Mule.*

**T**he Mule of the Latine word Mola, which signifieth grinding at the Mill, took his first name. For he being put into the Mill, is there, where he should be. He is engendred of

of a Mare and an Ass (as of an Horse and an Ass also) is engendred the Mulet, Plinie sayth, that the Ass and the Mare doe neuer co- uet copulation together, except they haue bene from their youth forth accustomed and brought vp together: And be fed with the selfe same meate, as Milke and such others. Aristotle sayth, that the more the Mule drinketh water, the more his meate doth him good.

*Of the Nightrauen or*  
Nightcrow.

The Nightrauen or Crowe is of the same maner of life that the Owle is, for that she onely cometh abroad in the darke night, fleeing the daylight and Sunne. There is a certaine Shrikeowle or Owlet which when she crieth, she shrieketh and is thought to be one of this kinde. Whereof Lucane speaketh thus.

*Quod strepens Bubo quod Strix nocturna queruntur,*

That that the Owle by noyse doth make and howling voice doth feare:

That doth the shrieking Strix and shrill with note vnpleasant to heare.

*Of the Nightingale.*

The Nightingale was named first, of good melodie louing, or for hauing delight to frame

frame and sing a pleasaunt and swete note. With hir pleasaunt tune she playeth euery day before the Sunne his arising a fit of mirth, and is verie melodious to welcome the sunne as it were a Bridegrome coming. She is called in Greeke *Agdoon* of *aei* and *adoo*, which is to sing continually: she is one of those also which doe prognosticate as Aratus saith. In histories we read that many Caesars or Emperours, especially those which were of the yongest sort, haue had Nightingales & Starlings or Stares that haue bene well instructed and taught both in y Greeke & Latine tongue. As there was also a Crowe in Rome, which being framed and taught to that purpose, euery morning would flie to the Court Hostilia ouer the riuer Tyberis to salute Germanicus Caligula y Emperour his Father, and Drusus, Emperour also, & then next after the whole body of Rome. This Crow is saide to be Apolloses bird: As the Eagle Iupiters: the Crane, Palamedes: the Kings fisher, Thetis the mother of Achilles, Merthes also the King of Egypt hadde a Crow so taught and instructed, that whither soeuer he had bidden him go, eyther to carie or to fetch letters, he was not ignorant whither to flie, & by that meanes did his maisters message speedily. But to retourne to the Nightingale

gale from whence we first came. Plinie saith, that in the spring time the most commonly bringeth forth first egges, and to the intent that his griefe in traueilling should not be soze or great, the passeth alwaie most of the night with pleasant songs. Whole fiftene dayes at the spring time or at the budding forth of leaues, the continually singeth. This kinde doth often strue betwene themselves, and being almost dead, yet to the berie ende he will rather want of his bzeath, then leaue off his song. This bird sang as Histories make mention in Stefichorus mouth, he being an Infant or child: euen as Bæes flue aboute Platoes mouth he being on sleepe in the Cradell, and left there some part of there Hony: and as the selfe same kind also sat without hurting him, vpon Ambrose his mouth, he being a child. And as vpon rich Midas the Phrigian, he being yong, Dismiuers filled his mouth with wheat, whereof euery one of these, & such like haue their hid signification.

### *Of the Onocentaure.*

The Onocentaure is a Beast monstrous, halfe a Bull & halfe an Asse. *Onos* in Greeke is translated into our speache, an Asse. But some Philosophers thinke that he is in bodie halfe a man and halfe an Asse. For from the

Paucell

Paucell vppward say they, it hath the figure of a Man, and downewarde to the foote it resemblith an Asse. Of this opinion is Plinie. These and such like monsters are nothing else but Natures dalving, and shewing howe she can varie and alter things in their kind, as we may plainly see in the Hippocentaure, in the Faune & Satire, which Indie breedeth. It is fabled with the Poets, that Ixion, Iunoes Secretary, prouoked hir to Menery, which thing Iupiter vnderstanding, made by and by a certaine Cloud to appeare like Iuno to his eyes, with whom he being incensed, & in lecherous loue (nothing supposing but that it was Iuno) bespent his seede vpon the Cloude, and therevpon were ingendred those Monsters which are called Centauri; otherwise Genitauri, quod ex aura sint geniti.

### *Of Orix.*

Orix is a small beast and watric, of that Nature that the Dormouse is, for he lyeth the better through good nourishment and long sleepe. All winter long he snozteth, and is as he were deade, but in Sommer awaketh and taketh life againe.

### *Of the Owle.*

The

**T**he Owle is called the dastardly Bird: the is of such slouth and sluggishnesse, she hath feathers inough to flie abrode day and night: But the sluggarde slepeth all day long, most commonly, it liueth in olde Sepulchres, and in Housen or Barnes not often frequented, and in cauernes or holes of stone walles, of which thing Ouid hath these verses.

*Fedaq; sic volucris venturi nuncia luctus,*

*Ignauus Bubo dirum mortalibus omen.*

That filthie Birde and Messenger  
of sorrowes ill to come:

The sluggish Owle hath bene to man  
most often daunger some.

For if in the Citie in the day time they had espied hir, they gathered hereof some sorrow to come. The Ile of Crete is voyde of this kinde. They are dedicated to Minerva. There is also a Shrickowle which is alwayes helde vn luckie. Of this kinde one sat vpon Pyrrhus his Speare he marching forward in battaile ray toward the Grecians armie, & portended and forehelwed sinister and yll fortune. This kind, as the abouesaide, is hated of all other birdes, against whome she vseth a verie craftie kinde of warring. For if the companie of small birds be manie, she lieth groueling & fighteth with hir feete; and couereth hir selfe all ouer with

hir

hir Bill and Clawes. Plinie saith that the Bustard or Kite rescueth him oftentimes thorow a certaine naturall agreement or truce had betweene them. Nigidius witnesseth with Plinie, that this kinde lurketh and slepeth ix. dayes throughout Winter, and hath nine voices or soundes. These be verie plentifull in Athens: Insomuch that they haue brought forth their Proverbe. Noctuas Athenas mittere: In Grammaticall sense: to sende ouer Owles to Athens In Tropicall sense, ment of such as bestow largely vpon them that haue no neede: and much after that that we say, to cast water into the Lemis.

### Of the Panther.

**T**he Panther is euerie liuing Creatures friend, except onely the Dragon, whome he hateth deadly. He is in his colour bespotted and in euerie part of his skin or hide, he sheweth as it were eyes. He loueth exceedingly all other kindes, such as be like him, as the Leopard, &c. The Female neuer beareth yong but once in hir time for all. The reason is for that she neuer toteth at the first birth or brood, where of she being mindfull euer after with what paine she brought forth, neuer seeketh more after it. Plinie to this giueth another reason, all

of

beastes



## The thirde Booke

beastes saith he of sharpe Clawes or Nayles, doe neuer bring forth often. The Panther his smell or breath, to all things liuing except the Dragon, is most delectable and pleasant. Inso- much that all the other follow after hir, moued with that hir scent. So that by that meanes when as she is thoroughly hungrie she cometh by some of them to hir pray. The Dragon flieth back and can not away with hir smell. Plinie writeth that a Panther salued vpon the father of one Philenus a Philosopher, that he should helpe hir out with hir yong that were fallen into a mirie Lake or Pit. In the former fete they haue fīue toes: but in their hinder fete foure onely.

### *Of the Partrich.*

The Partrich is called y fleting birde, neuer settled or stayed vpon one thing: Therefore oftentimes in that which he goeth about he loseth his labour. For he taking away other Birdes their Egges, and bringing them vp as his owne, doth not for all this greatly profite himselfe thereby, for so soone as those yong can heare but their owne and Natīue Dams note, they leaue their Stepmother or Nurses fode by and by. The Male destroyeth his owne Egges often: least that the Females care in hatching

of Beastes, Foules, Fishes, &c. 98

hatching them vp or sitting on them shoulde hinder him from Glencrie vsing: he is so lasciuious. The seauenth day also after their hatching, he banisheth them and thrusteth them out of his Nest. He is consecrated to Iupiter & the Goddess Latona, and Appollo his father. He purgeth himselfe with Lawzell. Beotia is without these.

### *Of the Parret.*

The Parret hath all hir whole bodie greene, sauing that onely about hir necke she hath a Coller or Chaine naturally wrought like to Sinople or Cermelon. Indie hath of this kinde such as will counterfalte redily a mans speach: what wordes they heare, those commonly they pronounce. There haue bene found of these that haue saluted Emperours: giue them Wine and they will be wanton inough: they are as hard in their head as in their Beak or Bill: When they learne to speak they must be beaten with an Iron Rod, or else they feele it not: Plinie saith that in a certaine Wood called Gagandes this kinde was first founde: of all other Foules she and the Turtle Dove haue greatest friendship.

### *Of the Peacock.*

D.ij.

The

**T**he Pecoock, had his name first with vs, of the selfsame note that he himselfe singeth dayly, whose flesh is so hard that it cannot easily be sod or roasted: His iolly brauerie in himselfe is thzough setting by his fethers aloft, and at his espying in himself so many gaie colours: but hauing his fill at the length with so goodly a shew, in his vpper partes, & casting his looke towarde his base fete, seing himselfe therein deformed, forgetteth by and by all the former conceite of pride, and thereby is brought to acknowledge himselfe. He is saide to be Iunoes birde. The ffemale conceiue not vntill she be thze yeares olde: at what time she then beginneth to be so arased in colours: There is noted in this kind both selfloue as in hir former propertie: & enuie also, for that she will rather hide away hir dung, than that man should haue profit thereby, being many waies medicinable. Hortentius the Orator killed first y Pecoocke that was tasted whither y he was meate meete for a man, yea or no. And there is also a report y Alexander the great, seing once a Pecoock in Indie so meruailed at that sight that by a commaundement giuen, he charged y no man in paine of death, shoulde slea or kill so faire a bird. The Dove and the Pecoocke are verye great friendes.

of

## *Of the Perwinckle.*

**T**he Perwinckles in Greeke are called *Koklii*, wherof some be of the Sea: other of fouds, others of the yearth. They are alwaies clothed with one and the same shale. The Poets call this and the Snaille also, Domiporte, that is their house carriour. And this is the fable that they father vpon them. When Iupiter hadde bidden all creatures & thinges liuing to a feast or banquet: these kindes of all other made no apperaunce: Iupiter therfore demaundeth the cause or reason of their absence, who gaue him this aunswere. *Quæ domus cara, eadem domus optima.* Which is, that house or mantion place which is most esteemed that we reckon the best. At the which aunswere, Iupiter being stirred, he commaunded them to their owne house or lodge as to perpetuall prison, and that whither soeuer they went, they shoulde carpe their House and Home with them vpon their backs.

## *Of Phænix the bird.*

**P**hænix is a bird of Arabie, of maruellous long life, she liueth aboue six hundereth and sixtie yeares, and at the last being werie of hir life, goeth to the groanes there, and ga:hereth

D.ij.

small

## The thirde Booke

small slippes and twigs of such kinde of trees as be both extreme whor & odoriferous withal as is Cinomon and such like : and so bestreweth hir nest, cōmonly made in the highest firre trees, & next to the Sunne; and flying thither lieth voluntarily in hir nest, abiding both the burning of the spice & Sunne, and therewith is consumed to ashes. And of those ashes animated by the Sunne, and other Planets, ariseth another Phenix, which maintaineth and continueth the kind from time to time. Some haue y opinion that no man euer saw hir eate. She is consecrated to Sol : Plinie sayth that there was one of these brought into the Citie of Rome when Claudius was Censoz. The yeare of the Citie.800.

### *Of the Pellican.*

The Pellican is a bird in Egypt, dwelling amongst the deserts of Nilus. She is saide of Ierome, to reuiue those of hir yong which in hir absence haue had their bloud sucked of Serpentes, wherupon they died. And she reuiueth them by wounding hir selfe, and pouring into them certaine of hir owne bloud, and so within three dayes, they which were so dead, reuiue & quicken againe. Volateranus saith that that is the Pellicane which Plinie calleth Platea, com-

of Beastes, Foules, Fishes, &c.

100

cōmonly the Shoueler : but other do not here in agræ. This Platea is a birde which flieth to the shellfishes of the water, and eateth hir fill of them, which being made verie tender through heate in hir belly: she vomiteth them by againe that after the shell being once opened she may come by their meate with more ease.

### *Of the Pearch.*

The Pearch in Greeke is called *Perke* : with the Germanes *Ein Bersig* with y Frenchmen *Perche* : some think that it is called *Parca* by Antiphrasis, signifying another thing then the worde sheweth. For with whome so euer she is angrie, she woundeth him with hir finnes, or if she can not come by him, they are sure to haue it that are next to hir. There is hereof both Male and Female. But they haue their difference : for the Male hath his finnes red, the Female hath not so. Lonicer sayth that when as the fish *Lucius* is hurte or soze wounded of any other kinde, and can not helpe hir selfe, she seeketh out the Pearch, which so sone as she sees him, she toucheth and suppleth his woundes : and so is she healed. It is a fische of verie tender meate or flesh. As Ausonius recordeth of hir thus.

*Nec te delicias mensarum Parca silebo.*

*D.ittj.*

Amongst

### The thirde Booke

Amongst the kindes of delicate meates,  
the *Perch* I would haue spred:  
Whose flesh so soft and morrell sweete  
in all feastes is the hed.

### *Of the Puttock.*

**T**he Puttock sayth Isidore, got his name  
of his soft flight. Miluus sayth he is, quasi  
mollis, soft of flight. It is one of the rauenuous  
sort, making hauock of the small birds. Tullie  
in his second booke *De natura Deorum* saith,  
that the Puttock and the Rauen or Crowe be  
at naturall enmitie together. Insomuch that  
one of them (when they may come by them)  
breaketh anothers Egges. Alianus thinketh  
that the Male in this kinde is seldome or neuer  
scene. Insomuch that the Female stretching  
hirselle along and conuersant toward the East  
and south, conceiuethe so & bringeth forth yong.  
They also beare a continuall hatred to y<sup>e</sup> Fox.

### *Of the Pye.*

**T**he Pie is reckned Mars his bird. It had his  
Latin name first of Pycus Saturnes sonne  
which in his prophesying and soothsaying vsed  
this birde: as Ouid witnesseth. By Greeke  
name he is called the *Okes* grieve, for y<sup>e</sup> with  
his Bill he pecketh & maketh hollow the *Okes*  
with

of Beastes, Fishes, Foules, &c. 101

with such daylie accustoming. In one and the  
selfe same day he chaungeth his tune.

### *Of Rhinoceros.*

**R**hinoceros in Greeke is interpreted hoz-  
ned beast or *Monoceron*, and is englisht the  
Vnicorne. Plinie in his. viij. booke saith, that  
his Horne is set aboue his nostrils. His con-  
tinuall strife is with the Elephant, & vseth to  
defend himself thus. Whē he seeth his enimie  
come, he whetteth his Horne against sharpe  
stones, & then setteth on: and in his fight war-  
reth and foyneeth at the Elephant his bellye,  
the most tender part that he hath, and so rid-  
deth him.

### *Of Rinatrix the Serpent.*

**R**inatrix is a Serpent which with crueno-  
ming poysoneth y<sup>e</sup> water, so that into what  
cleare Fountaine or Riuer he swimmeth, he  
infecteth it, as Lucane witnesseth.

*Rinatrix violator Aquę &c.*

The *Rinatrix* of Serpents kinde  
and the poysonous Snake:  
With intermedling doth infect  
eche Pond and euerie Lake.

### *Of the Salamander.*

The

### The thirde Booke

**T**he Salamander as Plinie saith, is like the Lizard in face and countenance. He infecteth the fruites of Trees, and corrupteth the waters so that whosoever drinketh thereof dyeth by and by. He liueth onely in the fire and is nothing hurt through the fire his flame.

#### *Of the Salmon.*

**T**he Riuer Rhenus and Rhodanus in this kinde doe alone excell. The fishe it selfe is big and fat. His meate or flesh is red: in tast verie swete: the Germanes call it Ein Salmen. The Frenchmen Saulmon. Plinie in his. ix. booke and. xviij. Chapter, preferreth hir before all those Sea fishes, which accustome to Aquitania the floud, which are many and great, and reckned daintie.

#### *Of the Scorpion.*

**T**he Scorpion is a Serpent of the earth, stinging deadly with his taile and of some is called flatering worme, for faire face shewed and friendly countenance. But if any man come neare hir behinde she payeth him home. Plinie sayth that it bringeth forth yong sometime seauen at once, whereof, the Dam eateth vp fise of them, but y other the wisest of them, get about their Mothers backe and buttocks, and

### of Beastes, Fishes, Foules, &c. 102

and so bite hir. This kind sleaeth his parents, and hath onely care to reuenge their Brothers quarrell: and in that point Nature well provided that their should be no great multiplying in so perilous a stocke and kind. Orion when as he had made that boast that the earth should bring forth no suche Monster but he would kill it: the earth it selfe cast vp such a Scorpio as slue him in the presence of the people with most sharpe sting.

#### *Of the Silkworme.*

**T**he Silkworme is the Tree or his braunches worme, by whose web weaving silkes are made. She is called Bombix, for that she leaueth nothing in hir bellie but emptie ayer whilest she is about spinning of hir threed.

#### *Of the Sole.*

**T**he Sole Varro calleth Lingulaca, for his great sound. The Frenchmen Sole: It is a kinde of fish all plaine: of verie soft meate or flesh, and easie to digest.

#### *Of the Sow.*

**T**he Sow is called Sus, of working by the clots of the yearth with hir beake or snoute. She beareth saith Plinie, sometime foure, sometime

time five at once, sometime moe, but cannot bring them all wel by, and therefore eateth by some of them: & it hath bene sene, that she hath eaten by all hir brode, saue onely the eldest, to home she most entierly loueth, and him she feedeth most often, & giueth him of hir the best teate. As Aristotle saith.

*Of the Shoueler.*

The Shoueler is called Platalea sayth Tullie, he getteth his meate with flight had to those birds that dawning downe to the waters to ketch fish, dawning themselves, or if any come out with any pray, he meeteth them & presseth their heades, till they let go that which they haue caught.

*Of the Sparrow.*

The Sparrow is called Passera Paruitate, of small or little quantitie. Tullie in his Diuination saith, that they should be in those kindes that are noted to prognosticate: for saith he, that kinde of diuination which is marked by euent, or animaduersion, is not naturall but artificiall: & of these some be perceiued to be done by sodain coniecture, as Calcas with Homer, which through a certaine number of smal Sparrowes, prophesied and diuined befoze of the

the Citty of Troie his siege. It is in his kinde very lasciuious and rioting. It flieth in his extremity alwaies to man for helpe. Seuerus the Abbat had a Sparrow, that for feare came flying to rescue him into his handes, & was glad to take meate at his hands, he reaching it him.

*Of Stellio.*

Stellio the starred and speckled beast saith Plinie, liueth most by the dew of Heauen, and spirite of the earth. And all his best solytic is in counterfayting colours, & yet for all that is venemous.

*Of the Swallow.*

The Swallow, saith Aristo. in his fire booke de Animalib<sup>9</sup>, maketh hir nest & breedeth twise in the yeare, and that is done so artificialy, as man cannot deuise to better it. Idore saith, that he is so named for eating his meate as he flieth about in the ayre, or for often turning and retire had to one and the same place. Aristotle saith in the same booke that the eyes of his yong whilst they be tender, being hurt, he fetcheth straight waies medicine at the herb Calcedonies hande. She is one of those kinds also that foretell things afterwarde to come. Cecinna a Volateran & knight in Pompeis campe

came when as he had come by certaine Swallows he sent them as messengers before of victorie won to all his friends, & that was done with letters tyed about their feete which they caried speedily and roundly.

### Of the Swanne.

The Swanne is called the sweete singing Birde, for that (as it were in futed verse) before hir death she iogeth. In the Shipmens note or rule, the Swan prophecieth lucre & good lucke, as these verses seme to declare.

*Cygnus in auspicijs semper letissimus ales*

*Hunc optant nautę quia se non mergit in undis.*

A token of good lucke it is  
the ioyfull Swan to see  
Which hideth not hir selfe in sea  
but will with Shipmen bee.

She is fairely fethered & whight, but in flesh most blacke. She is one of those that knowing what uncleaneesse commeth by venerie, before she goeth to fode, will to the waters to purge and make cleane hir selfe. This is Apolloses birde. There is a fable with y Poets that this Swan was altogether Phaetons loue, & that after y fall of his proud and presumptuous request, he was turned into this kinde of Birde. Pythagoras thought that the soule or spirite of the

the Swan was immortall, and therfore said he it is, that she iogeth so when as death calleth for hir.

### Of the Storke.

There is in the Storke a marueylous pietie or gratitude, which for such paynes taking as there parents had with their yong, when they could not shift for themselves, the yong promise (as in deede they doe) to acquite and recompence the same when their Parents war feeble and can not helpe themselves. Those of Thessalie nourish and maintaine this kind to be rid of Serpents wherewith they be greatly annoyed. Alianus saith that through the benefite of the Goddes perceyuing them to be so kinde as we abouesaide, this kinde in certaine Ilands, were translated into Mankinde. The Image of the Storke in olde time was wont to be printed and grauen in the Kings Scepter & Diademe, to the intent that men should haue eiesight of pietie or gratitude in their Prince so figured and painted. Their chieffest fode is the Herbe Origanum or Origan.

### Of Stockfish.

Stockfish in Graeeke is called *Salpe*, with the Germanes Stockfish. Aristotle saith that it



it is a verie myzie fishe: and which can neuer be well sodden vnlesse it be beaten with a rod or wand. Amongst y<sup>e</sup> Germanes it hath raised a Proverbe, which is, Salpa pelutanti or aut lasciuior: More foolish or waton thā a Stock-fish: applied to such as haue their mindes set vpon wantonnesse: and which will doe nothing of their owne will vnlesse they be compelled to it. With the Germanes it is after this sort. Er fantasiert ein Stockfish. In the person of this Laurentius Lippi<sup>9</sup> dalied with a Distich or double verse on this wise.

*Salpa, obscenus ego dicor, nec decoquor vnquam  
Ni ferula cedens verbera multa dabis.*

As a muddie Stockfish I am

which neuer will be sod,

Vnlesse she hath good store of stripes  
and be beaten with Rod.

### *Of Taxus or the Badger.*

**T**AXUS, of some Melus, of Melos one of the Isles called Ciclades, which for full & plentifull fleece of wooll, is called Melota. This saith Plinie, hath a certaine wilie heade to deceiue, and daunt his enemies, the Spannell, & For, for being in danger to be taken in hunting, keepeth in his breath with constraint had thereof, and in so doing, his flesh and skin puffeth

feth vp, and swelleth so, that he being thereby bidden, feeleth no sore. He is a good prouider for himself also, and hath a roze-cast in time & weather. His house is some hollow Caeue in the earth, in diuers sorts diuersly wrought: so that on whatsoeuer side thereof the winde is blustering, he turneth his taile and keepeth off cold, so from the rest of his bodie, and at the other contrarie hole, he taketh both ayre and breath. It is also carefull in laying vp store for winter, both the Hce and Shee: Insomuch that when the nipping cold Frosts come (at which time al liuing things are most hungrie) he fearing the Female to lauish and to be no sparer of such vittailles as they haue, and fearing least (if they should so be spent) they should both famish, stenteth the Female, and giueth hir hir task, wherewith she being moued and as craftie as he, espying hir time when and how she may come to the Labour or Vittailhouse, he not espieng hir, finding such opportunitie as she looketh for, goeth another way to the Cistander and vittailles, and there eateth hir fyll, and commeth againe stealing and lurketh in to his companie without any surmise or suspect had of his part of any such kind of deceit. The craftie Fore also is his naturall enemy, who espying him to come forth of his Den or

## The thirde Booke

Cabbadge, hasteneth thither and annoieth the place with filthie excrements.

### *Of the Tench.*

**T**he Tench liueth whereas much Mud and Mire is. The Germanes call it Ein Schlein, which kind of fish vnlesse it be well clesed from such infections as it hath, is very hurtfull. Ausonius calleth it the poore mans dishe, for that in the olde time it was onely the poore mans meate or dishe: of the welthiest men little set by. And in this sentence or verse he saith meth to shew the same.

*Quis non & virides vulgi solatia,  
Tincas norit?*

Who doth not know the Tench to be  
the poore mans meate or fish  
Which to him once bequethed was  
to be his chiefest dish.

### *Of the Tiger.*

**T**he Tiger is a beast of most swift foote, or flight, and of all beastes most fierce, named of the Persians arrowe, which they call Tiger, in their phrase of speche. Peraduenture for resemblance herein, their flight may be thought to be both a like. There is a certaine riuer also of that name, one of those foure riuers which flowe

## of Beastes, Foules, Fishes, &c. 106

flowe forth out of Paradise called Gion, and passeth through Armenie & Medea. The best increase of the Tiger is in Hircanie & Indie. He is not onely of most swift pace, but also of smell. Wherefore saith Plinie, if that at any time his broode or litter (which is numerous or many) be stolen away in his absence (as then is the time when as the Huntsmen cometh by them) the hunter carying them neuer so fast away by horseback, & with neuer so much hast, yet at his returning to his Nest, when as he espieth fallshode plaide, he lieth and strayeth abroad fiercely as he were mad, and with his swifte pace and good Smell, he hitteth at the length into that waye that the Hunter betooke him, whome he hearing, not farre off, broyling fiercely, maketh awaye as hastilye as he can, he letteth one fall downe, and hasteneth yet for all that awaye as fast as he can. The Dam in the waye finding one of his Litter, and broode, goeth with that one home backe againe, and conueyeth him to the Nest: that being done, yet she leaueth not but pursueth after, & cometh by another after the same sorte, & like wise taketh paines with that one home againe. And so likewise is the huntsman faine to do so more often, except he be past his reach or out of perill of him, as by ship taking, & the like. The Male

Will.

saith

saith Plinie, hath no regard of his yong. And the same saith also, that there is another waye that some huntsmen beguile hir with, as to bestrew & spredde in the way Glasse, by y<sup>e</sup> which she comming and espying there hir owne shadowe represented, weneth through such sight, that there were of hir yong, and whilst she here thus tacieth long time, deceiuing hir selfe, the Huntsman hieth him away & so escapeth. Yet to speake a little of hir mildenesse sometime shewen, Diuus Augustus is reported to haue shewen in Rome a Tiger very well tamed and kept in a Caeue or Cabbadge.

### *Of the Tortesse.*

The Tortesse is reckned one amongst the Snaille or Wormes. Aristotle saith that he hath such harde chaps and iawes that he breaketh stones in sunder, being put in his mouth.

### *Of the Turtle Dove.*

The Turtle dove of al foules is most honest and shamefast. She liueth in the toppes of mountaines and in the deserts. She is not fellowlike with man, & conuersant with him as the other kind of doves are. Yet the other doves haue their praise of gratitude & remembraunce of a good turne shewen, & are called after their Epithete

Epithete simple or mild. The reason why they be so is, for that they lacke their bitternesse of gall. Aristo as concerning this last kind saith, that they bring forth .xj. times in y<sup>e</sup> yere. There is another kind called the Kingdome very chaste and temperate. And as for the Turtle Dove, hir best praise is in keeping vndefiled wedlock (and lesing hir Mate) for hir constant widowhood. The other Doves also haue bene mans messenger sometimes to & fro, as at the besieging of Mutina, where they caried Letters tyed to their feete to the Consuls tents through Decius Brutus.

### *Of the Viper.*

The Viper is a kind of most venomous serpent, so named by the Latin word, for that she bringeth forth & deliuereth hir yong with much paine and griefe. For when as hir belly is big, and hir yong ripened, she desiring to be deliuered, (as they also couet to be out of so straight a place) gnawe and cate a way out of their Mothers side, & so with both their great griefe, and most often their Dams destruction, they come out & are borne. Ild. saith that their maner of coniunction is not as others is. But y<sup>e</sup> Male being in time of yeare plentiful, & full of feede, to be rid thereof, after their owne and

### The thirde Booke

natural maner, the Male putteth his head into his mouth, and casteth by of his seede into his throte: With the which the Female by exceeding great pleasure taken therein, and almost wood or mad therewith, with holding fast, highteth of the Males heade, and so it cometh to passe that all the whole kind is in all their doings most sharply and painefullye agrieved. This kind saith Plinie, liueth in the earths or deepe Crannies, wheras the most part of Serpents liue in rockes of stone, other in the hollownesse of trees. Al winter time it lurketh & is hyd, but as sone as the Sunbeames warme the yearth, she breaketh out, and being dazeled in the eyes through accustoming in the blacke yearth, she by and by seeketh after the herbe Fenell, and anoynteth them and so seeth clearly. This kinde is moste dangerous to aduventure vpon. Politianus saith that Ampicides was killed with the byt of a Viper in Lybia: and with that his so deadly a byt, died oute of hande. Likewise is Orestes reported to haue had the same death, after that he came to himselfe againe.

### *Of the Vulture.*

The Vulture saith Aristotle, buildeth his nest in most high Rockes, so that very feel-

### of Beastes, Foules, Fishes, &c.

108

dome or neuer his yong are sene. For the which thing a repozte went that Herodotus, Brisons the Rhetoricians Father, thought y this kind came from another world. And his reason was, for that no man could see the Vultur his nest: & yet when they were sene flying, they fiewe alwaies by many and great companies. This coueteth and hawkeeth after dead carcasses, & hath a maruillous good smell. Their chiefest dainties are fitches. Hermodorus ponticus witnesseth, y the Vultur of al other foules is the simplest, for that that he neuer raueneth or destroyeth any such kinds of graine as mankinde soweth to nourish him and his. Their smell is so wonderfull, that they will smell (as is reported) any dead carcassee fiewe hundred miles off.

### *Of the Weasell.*

The Weasel in Greeke is called *Galg*: with the Germanes ein Wesil. This is the subtillest amongst the residue of beastes which are by naturall growth small or little: And it hath a wonderfull care to keepe and preserve his yong without harme taking and endamaging: Insomuch that he nourseth them whilst they be sucklings, in the neathermost and most hid Crannies or Dens of the earth. Of this

P. iiij.

this

### The thirde Booke

this sort thre kinde are mentioned: one long like a Lamprey: the other called a Ferret, the thirde called Meles, of some englished the Bowleat. This is the greatest and the chiefest enimie y Serpents haue: with whom when he encountreth or maketh battaile, he goeth and armeth himselfe with the Herbe Rue, the scent whereof, he knoweth to be most offensive or annoious vnto them. They of the Citie Thebes haue worshipped and done honour to this kinde. This kinde and the Crow beare a naturall grudge the one to the other: as doth the Eagle and the Kings Fisher: the Owle and the lesser sorte of Birdes: as also the Fox and Putrocke: the Horse and the Griffin: the Dolphin & Whirlepoole: the Lamprey, and Conger: the Elephant and little Mouse: the Elephant againe and Rhinoceros with his snout so crooked: the Scorpion and Stellio which is so bespeckled: the Salamander and the Snail: the Frog and the Bee: the Bee and the Betell: the Bee also and the Swallow: as also againe the Weasell is the chiefest enimie that the Cockatrice hath: the Rat of Indie the greatest enimie that the Aspis hath. And as there is such naturall strife betwene these and such like: so is there againe (in as many kindes as we before made men-

tion

### of Beastes, Foules, Fishes &c. 109

tion of a naturall agreement or loue made by confederacie of like kindes, or else those that are not greatly disagreeing or differing. The Turtle Dove and Parrot or Popiniay take parts and holde together: as also the Crosse and Woodlark: the ring Dove & Partrich: the Peacocks and the other common Doves: the helie Sheepe and the hee Cote: the Jay and Sterne or Seamew: and many other doe the same, which to rehearse would require large volumes.

### *Of the Whirlepoole.*

The Whirlepoole in French is called Baleene. She is a fish of the Sea like a beaste: for whome many strue to haue hir called the Whale: other are at variance to haue hir named Pristix of y infinitiue mode of the Greeke herbe Prizein, which is to cut or seuer, as this is reported to cut the waues of the Sea as she swimmeth: she is of wonderful length. Plinie sayth, as also Aristotle, that she breatheth in the water: which thing they two strue at to be done in the residue of fishes. She giueth hir pong milke by Teate: which thing verie fewe other fishes do. She is often dilled in y water: for the which she often coueteth y Sands to refresh hir spirites, and wil there sometimes play:

some,

Sometimes also sleepe a while.

*Of the Whale.*

**T**he Whale with the Germanes is called the Wallfische: many of the Latine wyters are at strife to haue hir and Balena al one. Aristo. as likewise Plinie, will haue all those fishes called Cæte which are of y<sup>e</sup> greatest sort; and which bring forth yong, and that a perfect and liuing thing so sone as they are deliuered: To speake of the hugenesse or vastnesse of this I neede not: for that euerie traueiler knoweth it. Of hir loue towards hir yong I must somewhat speake. This is the report that goeth of hir: at one time she bringeth forth many: and ouer those many as though they were but one, she is all alike vigilant. The greatest perils that most endamage them are the Sea stormes or tempestes; at these therefore she vseth this knack. She is saide to encompasse them all round about with hir bending bodie, and so as in a Parlour house safely to defende them: of other she is saide to swallow them bp into hir entrayles or belly for a time; and there to kepe them safely: after the boyling of the Sea being once ended she poureth them out againe, and so by this meanes they are without their perill.

of

*Of the Woulfe.*

**T**he Woulfe is called Lupus saith Isidore, as if you would say Leopos, footed like the Lyon. It is a most rauinous kinde of Beast, terrible, and astonying a man at his first sight: whercof arose an olde prouerbe, Lupus in fabula. Signifieng, that there it was best to stay, and to haue no more such talke of him as was talked of befoze. Aristotle saith, that in time of coniunctiō they be most fierce, alwaies wood so long as they haue yong. And the same Autho<sup>r</sup> also saith, that when they are hunted and put to flight, they cary their yong with them, & in their iourneying they eate of Origan, to sharpe their teeth, which are in a maner like to our Saw. They being in extreme hunger (rather than they should famish) feede hartily bp<sup>o</sup>n yearth and such like grosse matter. Ouid recozdeth of a pleasure done or of well deseruing in this kind to two brythren, Romulus & Remus, whome Amulius their Graundfather sought to haue destroyed. And thus he sheweth the same.

*Venit ad expositos (mirum) Lupa feta gemellos,  
quis credat pueris non nocuisse feram.*

A Woulfe with belly big with yong  
to two twinnes abiect came

Who

### The thirde Booke

who in the world would not haue thought  
that these should haue had harme  
Likewise a hee Wolfe of wonderfull crueltie  
is reported at the beheading of Edmond King  
of England to haue taken away from the com-  
pany his heade, and to haue preserved it long  
time without hurt or blemish.

### *Of the Worme.*

The Worme is called Vermis, quasi Ver-  
rens, for complication or folding had in his  
body as it creepeth, some will haue it called Ver-  
mis, for shewing himself first in the springtime  
at what time, the whole kinde commeth forth.  
As they haue diuers kinds, (although but one  
common name) so haue they diuers meanes to  
engender. For some arise of rottennes of flesh,  
some of corrupt humors, some by drie rotten-  
nesse: Againne some by meeting had of both  
kinds. Wormes are verie wonderfull in their  
kinde. One kind which is called the Panlmer  
that maketh hauocke of our fruite in the  
Garden or field: another which breedeth in the  
toppes of Ashes and Oliues, and is in colour  
greene: in humor or iuice verie poysonous,  
and is called Cantharis, another which is cal-  
led the Cauler, which eateth out the sides of  
leaves of many herbes and especially of Basil.

And

### of Beastes, Fishes, Foules, &c. m

Another which is named Cnips, which eateth  
through Timber and hauing eaten it through  
neuer resteth in al one place: wherfore he hath  
his Proverb. Cnips in loco stare non potest.  
And is properly applied to men, that be waue-  
ring and inconstant. And there is a Worme  
called Ceraustes, which when she hath had hir  
belly full and eaten inough, engendreth ano-  
ther. And there is another which is called the  
fier Worme, & semeth as it were to be a kinde  
of Spider: which flyeth by night to the candle-  
light or flame of the fier, and hath hir pastime  
so a while, till hir winges be singed or burnt: &  
after that she herselfe also lacking these, cannot  
escape, but is also burnt: whose follie hath also  
raysed vp a Proverb Pyrauita gaudere gau-  
dium. The fire worme hath toyed his ioy: for  
lish men pleasure is little and short. The Be-  
tle also is of the same linage and stock that the  
Worme is: likewise the Spider both y of the  
yeart, and that also of the water. This laste  
is of such nimblenesse that running vpon the  
water neuer drowneth nor deaueth, like-  
wise the Butterflie: out of whose  
dung Mothes are said to breede,  
with many moe else, which do  
require longer discourse.

*FINIS.*



## The Conclusion.

**A**S Vatinus Seruilius in his life time was hated & approuchfully spoken of for that he like a Snaille spent all his life time in ease and ydlenesse, without any fruite that he gathered either to better himselfe or others: so contrariwise could Cleanthes the Philosopher swell away with labour and painetaking in working after his sort: & was glad to utter abroad & that was in him best to doe. And as Cleanthes is yet spoken of, not for any great workes of his, or for that he in stile and inditing excelled other: but for that he employed all his endeuour to the comoditie of others: so haue I (gentle Reader) one as farre behinde Cleanthes, as he was the sect and Geneologie of the Peripatitians, somewhat vnplaced or vnripped, some of the Seames of the thirde quarter of Philosophies attire or aray: (for his whole coate as we reade, hath but thzee quarters: the one called Dialectike: the other Morall or Ciuill: the thirde naturall or wonderfull.) Although I haue not shewed thee his altogether naked which thing Aristotle & others of his sect, as also Albert & Plinie haue done: the sight or shew whereof if thou couerest, I would wish thee to resort to these: For theirs is the Fountaine: and mine a small Arme thereof. yet had I rather be an arme eyther of these or of some other as Cleanthes was, then to be nothing at all as was Vatinus. And yet for all this when I had enterprised this, I was not ignorant that Sicconius that ment so wel, had his Catullus: euerie Turnus had his Drances: euerie Cicero had his Calpurne: & for such his malice is now called Cicero-mastix Ciceros whip. Likewise euerie Plato hath his Xenophon. Varro hath his Palemon, yea & this Lucret is so whate on fire that the witch and Sorceresse Cyrcemureth & Scylla so amorous a Pimp should

## The Conclusion.

should haue a do with Glaucus or haue his ioue: in somuch that she hath infected that Fountaine where in Scylla was wont to wash his selfe. But let the Queene take heede least she at the request of Scylla be not turned into a Sea monster. And let muttring Mutius take heede least he be serued with the same sawce. Virgil requited Bauus and Meuius. Further, let these vnderstande that euerie man is not at Corinth. Neither can euerie man carrie a Palme or Lawrel Cheeke by Cheeke with Opheus or Dorceus: neyther yet hath euerie man Harmogenes Harpe. Tell me, canst thou play after Tellens tune, or haue this to be thy peculiar Proverbe: Cane eaque sunt Tellenis. Sing after Tellens sort: that is to say, sing sweetly, or let vs heare a heauily noise. No. Let not euerie man looke to play and strue with Tellen or with Agathon. It shall suffice vs to haue Philomelus his cunning. And ye Hellyconians, although that Babys come in in place amongst you: as he did when as Minerva played so sweetely, yet if he shall disquiet you (as Babys did Minerva) shame him not with laughing or iarring (no more the Minerva did) but thinke that his shame is great ynough (whatsoeuer he be) if that he playeth & harpeth ylfauouredly. If God giue him life he may haue better perfection and ripenesse. And thus much I had to the learned sort. The other I doe not mistrust: for whom principally I was couerous to bestowe this such my trauaile, and will (if I shall see them thankfull hereafter) more abundantly to their delectation and profite. So that if they haue any consideration at all, they may be moued at this the working of God in these such his inferiour Creatures: who is to be prayesed for euer and euer. Amen.

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1567.

*June. 3.*

*Cum Privilegio.*

